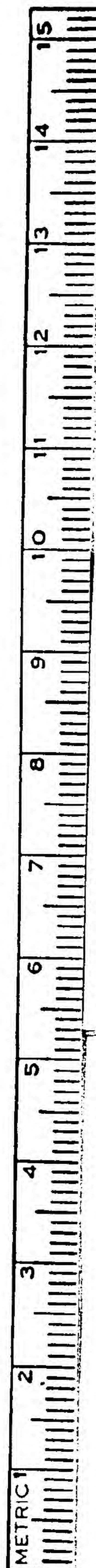


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THE  
**POETICAL  
HISTORY:**  
BEING  
A Compleat *COLLECTION*  
OF ALL THE  
**STORIES**

Necessary for a *Perfect Understanding* of the  
*GREEK* and *LATINE POETS*,  
And other ANCIENT AUTHORS.

Written Originally in *French* by the Learned *Jesuit*  
*P. GALTRUCHIUS.*

Now *Englished*, and enriched with *Observations*  
concerning the *Gods* worshipped by our *Ancestors* in this *Island*,  
by the *Phœnicians* and *Syrians* in *Asia*, with many useful *Notes*  
and occasional *Proverbs*, gathered out of the best *Authors*.

Unto which are added *TWO TREATISES:*

ONE,  
Of the *Curiosities* of old *ROME*, and of the difficult  
*Names* relating to the Affairs of that *CITY*.

THE OTHER,  
Containing the most remarkable *Hieroglyphicks* of *Ægypt*.

The *Fifth Edition* Corrected and Amended.

By *MARIUS D'ASSIGNY*, B. D.

London, Printed for *M. Pitt*, at the *Angel* over  
against the Great North Door of *St. Paul's Church*. 1683.





THE  
PREFACE  
To the Judicious  
READER.

**I** Intend not to make any Apology for this Book: If it cannot justifie it self, from the idle aspersions of its enemies, I shall freely consent that it may undergo their Censures. Neither do I intend to court my Reader, nor perswade him to the perusal of it: I shall only say this, that what others have imperfectly mentioned in several Treatises, and much more, is here in this one Volume briefly comprehended, without much Interpretation, I confess; for I look upon such Expositions as have been already given to the Fables of the Heathen Gods, as the silly Productions and groundless Fancies of Religious Minds, who have laboured to find in the Ignorance of Paganism, the Disco-



## The Preface to the

veries of the Gospel; in the contrivances and inspirations of the Devil, the sublimest Mysteries of Christianity. Such Interpreters of the Poets are near related to that wise Expositor of the Revelations, who would needs declare the meaning of the Visions of St. John, by certain Characters, found upon the back of some Fishes, taken near the Northern Pole. The Wit of Man may stretch out a comparison between Light and Darkness, between Vertue and Vice, between Christianity and Gentilism: But I see no reason to believe, that the latter was a Favourer of the former. The Devils, who were the first promoters of Poetical Inventions, had mistaken their Interest, if they had taught their Worshippers the Redemption of Man by Christ, and entertained them in an expectation of a Messias to come. Some wise Heathens, ashamed of their Religion, have endeavoured to Allegorize upon all the Fables, and cover those impudent Stories with a vertuous Gloss, as Averroes, that Mahumetan Philosopher, hath done with the Alcoran of his Prophet, for the same cause. The grand design of Satan, the Enemy of Mankind, was to oppose Gods Promises of Salvation, and to settle his Interest amongst Men, by possessing them with Stories, and a Belief contrary to the Gospel of Christ, and by promoting such Practices,

as

## Judicious Reader:

as might engage Men in his service, and cause them to abhor the Sanctity and Parity of Christianity.

And if these Fables have any thing of reality and truth, they discover more of the estate of the Devils amongst themselves; than the Wonders of Nature; For we are informed from the learned Heathens, that they did worship the Devils. Porphyrius acknowledgeth it, and laments, because since the Preaching of the Gospel, Men could not have so much familiarity with them, nor receive from them Instructions as before.

Plato, and his Disciples, call the Heathen Gods, Jupiter, and the rest, Dæmones. Besides, others divide them into three Orders: The highest, is above all Elementary Substances, with which their Beings have not the least Relation. The second are appointed for the ruling and roling of the Celestial Globes. The third, are scattered among the Elements, according to the Doctrine of the Heathen Philosophers. Jupiter himself was named *Δαίμων ἀλάσως* καὶ \* *παλαμναῖος*, as Lactantius tells us out of the Pagan Writers; and Beelzebub, stiled in Scripture the Prince of the Devils, is said to be Jupiter by the Heathens; for Jupiter is called *Στομίου*, Muscarius, or the driver away of Flies: and *μολαγρὸς*, and *ουλοκτόνος*, the killer of Flies; because the Flies are Creatures

*Ἀπολλύων*, or Abaddon.

\* Whose hands are stained with Blood.

Paus. Arcad. l. i.

*Ἀπομολῶν* Διὸς *Στομίου* Ἡλείοι, Ρωμαῖοι *Στομίου* καὶ *Ἡλίου*.

παλλεῖ. Alexand.



## The Preface to the

formed by his immediate Agency, or because the Sun, by whose heat also such Beings are produced, seemed to have been committed before the Apostacy of the Angels, to the power of him, that is now the chief of the Devils; for that cause he is so often named Apollo, Mithra, Osiris, Tharamis, &c. and the Epithets proper to the Sun, are ascribed to Jupiter, as Fulminator; for by the Kirtue and influence of the Sun, Thunder, and all other Meteors, are formed in the second Region of the Air. Diespiter, the Father of Day. Lucetius, because the Sun is the Author of Light, Φωσφορος, or Lucifer, Æthreus, Panomphæus, Ὑψιστος, Aristæus, Aratrius, Ἐλδιδέριος, and Ζαῖς ἀνὸς ὧν, because the Sun is the Universal Cause of Life, and Motion. These Epithets attributed to Jupiter, have a relation to the Sun; therefore we may conclude from thence, that Jupiter and the Sun, or the Prince of the Devils, are the same in the Theology of the Heathens. The rest of the Gods, or Devils, associates of Beelzebub, and subject to his power, do also bear the names of the most Glorious Stars of the Firmament. They did usurp these names as some imagine, because in the time of their Integrity, they had been the moving Angels of these great Bodies of Light; or because they were persuaded by that means to oblige the Men

Jupiter dicitur lucetius quia luce nos adjuvat. Gell. Jupiter est author lucis. Macrobius lib. Sat. Lucifer, is the name of the chief Devil amongst Christians.

Eusebius de Prep. Evan. lib. 4. cap. 9.

of

## Judicious Reader.

of the World to their Worship and Service. The Host of Heaven is called in Holy Writ מַלְאָכָיו and by the LXX. Μαζουροθ, which Suidas understands to be a number of Stars in the Zodiack. Now the learned Rabbins, who have search'd most into the nature, and manner of the living of the Spiritual Beings, do inform us, that there is an order of Angels called Mazouroth, the lowest order, or that which is degenerated into Devils. It seems that they did yet bear the name of the places from whence they are shamefully fallen, and do make use of the blessed Influences, and universal Credit, of the most beneficial Stars, to procure to themselves the Homages of mortal Beings.

Μαζουροθ τα συνηματα τῶν ἀστέρων, αἱ ἐν συνθεσὶ καὶ δα καλῶνται Suidas.

Platonici qui Orphicam Theologiam intrinsecus in lucem observant, Luna Sphera præfuisse Bacchum Titanem, Mercurii Sphera Silecium, Veneris Lygium, Solis Trietericum, Martis Bassarium, Jovis Sabazium, Saturni Amphietem, octava Sphera Pericliam, non denique Briaromon. See Bochart. in Chan. l. 1. c. 18.

That the Gods of the Heathens were the Devils, or Apostate Angels, may also appear from the express words of Scripture. The Heathens are said to have worshipped the Devils in many places, Deut. 32. 17. They Sacrifice to Devils, 1 Cor. 10. 20. The things which the Gentiles Sacrifice, they Sacrificed to Devils, and not unto God. Psal. 106. 37. It is said that the Israelites did offer their Children unto Devils, and in the 65th of Isaias, vers. 11. there is הערכים שלהם לנר, preparing a Table for Jupiter, or for Gad, Jupiter and Gad were the same. This passage is rendered thus by the Seventy Interpreters,

Our Version saith: That prepare a Table for a Troop, or for Gad.



## The Preface to the

ters, ἱεροῦατες τῷ Δαμονίῳ τεάπεζαν, where you see that Jupiter, and the Star Gad, worshipped as the chief God of that place, are expressly called the Devil. He was also adored in the shape of a Goat.

The Egyptians represented the Sun in their Hieroglyphicks as a Goat; from hence it is that they did pay so much respect to the Image of this Animal.

Of this kind of Worship Moses speaks, Levit. 17. 7. They shall no more offer their Sacrifices unto Devils. In Hebrew there is **לשרי** Goats. It seems that this worship of the Sun, in the form of a Goat, was the worshipping of the great Devil. It was his custom to advance his Interest, and perswade the Nations to adore him in stead of God, by causing the Names and the Beings most in favour with the People, to be cried up and worshipped. In all the Eastern Nations he bears different Titles: In Rome, he was called Jupiter; in Græcia Zeüs; in Persia, Mithra; in Phœnicia, Baal; in Syria, Heliogabalus; in England, Thor, or Belenus; in Egypt, **Θεῦθ**, as Plato saith, or Apis and Osiris; in India, Topan; in Arabia, Dyonusos; in Scythia, Mars; in Moab, Chemos. We must take notice of this particular, otherwise we shall find our selves entangled in the ordinary confusion of Names of Gods, which appear in the Mythologists,

and

## Judicious Reader.

and shall not be able to discover any sense. We are therefore by the chief God, worshipped in every place, to understand the Chief and Prince of the Apostate Angels. He did suffer his fellow Devils to share with him in the respects of the Nations, but they were not so universally adored, because their power and inspection was not so universal as his: Therefore the Scripture puts a notable difference between the Gods of the several Nations of the East. In every place of the World these evil Spirits had usurped Gods Rights and the Peoples Devotions, and had drawn them to Sacrifice unto them Creatures and humane Victims. From hence it is, that the same Name is ascribed to many of the Heathen Gods, and that many of them were called Jupiter, Bacchus, Apollo, &c. because that these evil Spirits, adored by these Names, and signified by the same Titles, did haunt and reside in several corners of the World, being inclinable to the same Vices, and delighting to tempt Men to the same abominations.

Many Fables were promoted of the Gods, to lessen in Men the esteem of the Great Creator, and to encourage by that means Impiety by these Absurdities. This seems to have been also the Devils design in encouraging Popery. According to this opinion therefore, we are to look upon many of the Fables of the Gods as mysteri-

ous

Maimonid. lib. 3. cap. 40. The Devils perswaded many Nations to worship the Beast that was instrumental to Mans Apostacy, that is, the Serpent. The Egyptians did imagine it to have an immortal nature. Celsus Lampr. saith of Heliog. Egyptios draconculos Romæ habuit, quos illi Agathodæmonas appellant. And Euseb. in Præp. Evang. lib. 8. Φοίνικες δὲ αὐτὸν ἀσά-δοδαιμονακα-λῶσι, ὅπως δὲ Ἰνδοὶ Αἰγυπτιῶτι Κνήφ ἐπονο-μαζουσι. And all Nations honoured the Serpents, because they imagined they had something of Divinity in them.

From hence it is, that the Worthies, who desired to be esteemed more than Men, did invent, that the Serpents had begotten them. See Justin of Alexander.



## The Preface to the

ous discoveries of the Estate of the Devils amongst themselves; when they speak of Marriages and Alliances between them, they do then shew unto us some real Truths, with a condescension to our weak Capacities, and to our manner of expression. I will not venture to particularize any of these Mysteries, nor offer to interpret things of which we have but strong conjectures, and a probable opinion. I shall onely say, that the Dispositions of these several Devils, are clearly manifest in their manner of Worship, in the Sacrifices that they did require, and in the things ascribed to their tuition. Jupiter, the Emperour of Heaven, is the chief and the most powerful of all the Devils, stiled in Holy Writ, The Prince of the Air, and by the Poets he is called Olympius, because he delights in the highest places. Στρατις, because he hath so many Legions of wicked Angels at his command, Martius, because he did encourage War and Blood-shed amongst Men, Hospitalis, Aristæus, Εὐαίου, and other good names were given unto him, to signifie some remains of Vertue and Goodness, which are yet in this Prince of Darkness. Juno, his Wife, as I conceive, is another Devil, far inferiour in power and authority, related to him in a manner proper to their Spiritual Beings, fierce and cruel, an encourager of Pride and Wantonness, where-

Varro saith  
Jupiter is a  
God of Pale-  
stine, because  
the name is  
derived from  
Jab or Jeho-  
vah, the Holy  
Name of Al-  
mighty God.

## Judicious Reader.

of the Peacock dedicated to this Goddess was an Emblem. Apollo seems to be a Devil excelling in Beauty. Knowledge, and Wisdom, the rest of his Comrades. Neptunus is some Spirit that delights in Shipwracks, and amongst the Storms and Billows of the raging Sea; therefore he is named Περτρομέδων, the Commander of the Sea, Ἀλκυών, famous in the Sea; and the Epithets proper to this Element are ascribed to him, as Ἐνοσίχθων, Ἐνοσίχαιος, Ἐισίχθων, Κυανοχαίτης, &c. Pluto is some infernal Fiend, that is ashamed to behold the Light, therefore the rest of the Devils have assigned unto him Hell, or the concavities of the Earth, for his abode. Mars, the God of War, encourageth the effusion of Blood: This intimates his cruelty, and tyrannical disposition. I could run over the rest of the Gods worshipped by the Pagans, but this general intimation may sufficiently discover unto the Judicious Reader the other truths of the Fables.

I think that this may be another reason of the frequent Relations between the Heathen Gods, that are all allied one to another. If they had not been discovered unto us in this manner, the Devil could not have recommended the foul practice of those Vices which are described in their Stories; for as the miscarriages of our lives do depend upon our Relations to one another, or to God our Creatour,



## The Preface to the

*Creator, the Devil could not have proposed a perfect example of those actions, nor encouraged us to the imitation of them, if he had not invented the same Relations between Apostate Angels as are between Men. Therefore these Stories of the Heathen Gods, are not only a real declaration of certain Secrets concerning the Estate of the evil Spirits, and the works of Nature, but many of them are ingenious Fables, contrived by the Devil, and delivered to the Poets, to discredit Vertue, and cause Vice to Reign with authority among Men: For when the Divinities, whom they did Worship, were guilty of such misdemeanours; when such as had power to punish, were the grand abettors and protectors of their vitious actions, they could neither think it a shameful, nor a dangerous thing to obey their suggestions, and follow their Examples. By this means the Enemy of Mankind did labour to destroy the works of God, and to deface the beautiful Image of our Creator, imprinted in our Souls, with all manner of Vices. The Devils admitted into their Society, and to their Divine Honours, many brave Souls, when they were departed out of the World, as Hercules, Amphiaraus, Antilochus, &c. to encourage others on their Service, in hopes of the same Honours and Rewards.*

*Our Learned Jesuit hath here given an account of these Fables, with their ordinary interpretation*

## Judicious Reader.

*terpretation in some places, where they relate to Nature, and to its Mysteries. And because he had omitted several things, tending to the understanding of the Poets, I have supplied what was wanting in him.*

*The other Treatises will be no less useful to the same purpose; for several antient Authors make frequent allusions to the Roman Antiquities, and the Hieroglyphicks of Egypt. Therefore without the knowledge of these things, many thousand passages of the Poets and Historians are as obscure, as unknown paths to the Blind.*

*Some of these things have been already collected in English, I confess, but how, and in what manner, I leave to the Readers Judgment. In this Work I have endeavoured to render these Poetical Stories, and this Scholastick kind of Learning, fit for the perusal of judicious Men, as well as of young Students. Some things are related in a different manner, according to different Opinions of the best Authors.*

Vale,

M. D.



The most Pleasant  
**H I S T O R Y**  
OF THE  
**P O E T S,**

Necessary for the Understanding of the  
**HEATHEN WRITERS.**

**BOOK I.**

*Of the Chief Deities of the Heathens.*

**CHAP. I.**

*The Story of SATURN.*

**T**He Poets tell us that Heaven, called in Greek *α Οὐρανός*, and by the Latins *Cælus*, was the ancientest of all the Gods. He had *β* two Sons; the youngest named *Saturn*, *Κρόνος*, the God of Time, committed an action full of impiety *α* *Οὐρανὸν πατρὸς γενέτωρ κόσμου μέρος αἰὲν αἰετὲς, πρεσβυγενέθλ' ἀρχὴ πάντων*. *Orph.* in Hym. and attributed to Heaven what belongs to God alone. *Οὐρανὸς πρῶτος θεὸς πάντων ἐδυνάστευσε κόσμον*, *Appollod.* *β* Two most remarkable Sons, *Saturnus* and *Titan*; *Appollodorus* makes the name of *Titan* a surname common to *Oceanus*, *Cæus*, *Hyperion*, *Crias*, and *Japetus*, who were all Sons of old *Cælus*, as *Orph.* saith, *Τιτῆνες γαῖης τε καὶ ὕδατος ἀγλαὰ τέκνα*. *Appollod.* saith, that *Cælus* cast his Sons the *Cyclopes* into Hell, which was the cause of his misfortune; for *Terra* his Wife, in revenge, stirred up against him his other Sons the *Titans*; when he was caught, *Saturn* cut off his Privities; from the drops of that blood have proceeded the three Furies, *Alecto*, *Tisiphone*, and *Megara*; and as *Hesiod* saith, *Venus* also, and the Gyants, in his *Theogonia*: *Homer* calls *Venus* the Daughter of *Jupiter*, *Λίδς θυγάτηρ τ' Ἀφροδίτη*, in his Hymn of *Apollo*. Some say, that *Venus* was born of *Saturn*, whom *Jupiter* punished as he had done his Father *Cælus*; and *Homer* names her *Κρονοῖα*.

B

upon



upon his Father, with his graceless Syth cut off his Privy Parts, and deprived him of the power of Begetting: What he had taken from him, he cast into the Sea, where by the continual agitation of the Waves, it found a favourable Womb amongst the Froth; for out of this bleeding substance the Goddess *Venus* was produced, as some do say.

*Titan* was the Elder Brother of *Saturn*, therefore the Kingdom of the World did appertain unto him by right; but to comply with the persuasions of his Mother *Vesta*, and of *Cybele* his Sister, he willingly resigned unto *Saturn* the Scepter for his life, upon this condition, that he should never suffer any Male Children to live, and that the Empire of the World should after his decease return to *Titan's* Posterity.

Therefore *Saturn* was wont to devour all his Male Children as soon as they were born; but when *Cybele* his Wife was happily brought to bed of Twins, *Jupiter* and *Juno* together, she caused little *Jupiter* to be conveyed away, and put in the hands of the *Curetes*, or *Corybantes*, to be by them brought up, shewing only *Juno* to her greedy and cruel Husband. The *Corybantes*, fearing lest the Child should be discovered by its crying, invented a new sport, which was to leap and beat the ground in a certain measure, called *Dactyle*, therefore they were also named *Dactyli Idai*. In their hands they had little brass Bucklers, with which they did meet and strike at one another in order; the noise that they made thereby was so great, that the cries of young *Jupiter* could never be heard by *Saturn*. After that, he had several other Children, *Neptune* and *Pluto*, who were also privately nourished by their Mother;

Non. Dionys.  
l. 21. ver. 249.  
Κρονικὰ ἄν-  
μα, Prov. of  
foul Eyes, for  
the Greeks did  
represent Sa-  
turn with fil-  
thy Eyes, and  
the Gout at  
his feet.  
Vocatur à Vir-  
gilio Viti Sator,  
et ab Orpheo  
ἀμύχανος,  
pure or holy;  
μεγαθενής,  
powerful; γε-  
νάρχης, the  
first of the hu-  
mane race;  
ἀσχυλομήτης,  
crafty subtil;  
πατὴρ πάντων,  
the father of  
all:  
παῖς τε βλά-  
στημα καὶ θρανὸς  
ἀστερέων,  
etc.

Mother; and when she was once constrained to discover unto her Husband the fruit of her Womb, she instead of her Child gave into his hands a great Stone, which he greedily swallowed in the dark. *Apollodorus*, saith, that when *Jupiter* came to be of age, he married *Metis*, the Daughter of *Oceanus*, who gave to *Saturn* a drink which made him vomit up his former Children, *Neptune*, *Pluto*, &c. whom he had swallowed. As soon as *Titan* was informed how his expectation was frustrated, and what impediments were likely to be, to his lawful Succession, contrary to the former agreement, and the Oath that was given, he resolved, with the assistance of his Sons, to make War upon *Saturn*. When he had vanquished him, he clapt him fast in Prison with his Wife *Cybele*, and there kept them until *Jupiter* came to be of sufficient age to deliver them. But *Saturn* having learnt by some Oracle, that one of his Sons should take from him his Scepter and Kingdom, he resolved to lay snares for his Son *Jupiter*, that he might destroy him. This resolution was the cause of his final ruine; for *Jupiter* was so much offended at the design of his Father, that he revolted from him, and by force of Arms cast him out of his Kingdom, and the Empire of Heaven; from whence he came strait into *Italy* to hide himself, and therefore it was called *Latium*, à *latendo*. Non. Dionys. lib. 24. vers. 239. saith, that he cast him into Hell; but *Bochart* applies this Story to *Nimrod's* Usurpation of the Supreme Power. *Janus* the King of this Countrey received him with all civility and respect. It is said that *Saturn* brought upon earth that Golden Age, so famous in the Poets, when the ground did yield all sorts of fruits



Vocabatur claviger, quia clavim & virgam gerebat in manibus, Clusius Patulcius, Consulus. Ovid. in Fast.

without labour and manuring, when *Astrea*, otherwise called *Justice*, did manage the affairs of men, and then they did live together in a perfect love and amity. The Poets mention Four remarkable Ages, the *Golden Age* under *Saturn* or *Noah*, when — *non fixus in agris, Qui regeret, certis finibus arva lapis*, Tibul. l. 1. Eleg. 3. the *Silver Age* was under *Jupiter*, or the Posterity of *Noah*, *Cum primum subiere domos, &c.* the *Brazen* was under *Nimrod*, *Tum laqueis captare feras, & fallere visco, &c.* Virgil. the *Iron Age* continues yet. This *Janus* was enrolled in the number of the Gods, not only for the favour that he did unto *Saturn*, but also because he was the wisest Prince of his time; and because he had a knowledge of the time past, and of that which was to come, for that reason you shall find him represented with two Faces. *Numa Pompilius*, the King of the *Romans*, built him a Temple, which was always open when the Commonwealth had any Wars, and was never shut but in an Universal Peace.

#### Additional Note.

The Learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the Fables of him are delineations of his true History: His Golden Age is expressed by *Martial*, l. 12. Epig. 63. *Ovid*, in *Metamorph.* l. 1. and *Hesiod*, in *Theogon*. *Noah's* Drunkenness hath occasion'd the *Saturnalia* of *Rome*; and his Nakedness, the Law that none should behold the Gods naked without punishment. *Saturn* is said to be born of *Cælus* and *Terra*, or of *Oceanus* and *Theia*, because of the Deluge of Water, out of which he passed. The three Sons of *Saturn*, that divided the Empire between them, are equal to the three Sons of *Noah*; the youngest

*Ham*,

## Ch. I. the Heathen Gods.

*Ham*, he proves to be *Jupiter*; *Japhet* to be *Neptunus*; and *Sem* to be *Pluto*; and that their different Governments have a relation to the places which they have inhabited. Because *Ham* departed into *Egypt* and *Lybia*, places that are hot he is said to have entred into the possession of Heaven, for *Lucan* saith, that — *proxima Cælo est Lybia*, lib. 9. Because *Japhet* had to his lot *Europe*, and the Islands, he was made God of the Sea. These were noted for their Possessions, but *Sem* was remarkable for his Piety, and care to prepare himself for another life; he was therefore by his profane Brethren established the God of Hell, by way of derision, to cast an *odium* upon the Truth, that remained still in his Family. This is the opinion of that Learned Divine, and of many others I conceive, that such as invented these Fables may have had an eye to *Noah* and his Sons; but the Devils, that kept up the Worship of these Gods in their several precincts, had only an intent to make use of the true Stories and Names received by a long Tradition, to oblige the men of this World to worship them.

Therefore this and the other Interpretations, if well understood, do not contradict that which I have noted in the Preface.

The Poets tell us, that *Cælus* was the great Grand father of all the Gods, his Wife *Vesta* brought forth a multitude of Sons and Daughters; from *Hesiod* we are informed of their Names, *Codrus*, *Japetus*, *Theia*, *Hyperion*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, *Saturnus*, *Gygis*, *Titan*, *Brontes*, &c.

*Apollodorus* saith, that *Cælus* was married to The Number the Earth, of whom he had three sorts of Children, is 45. the Gyants with an hundred hands and fifty Heads, named



The twelve chief Gods of Rome, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jupiter, Neptunus, Vulcanus, Apollo.

named *Briareus*, *Gyan*, and *Cæus*, the *Cyclopes* and the *Titans*, of whom *Saturn* was the youngest.

The most considerable, were *Saturnus* and *Titan*; the latter was the Eldest, but the Younger got the Empire, until he was thrust out of it by his Nephews the *Titans*. *Jupiter* did afterwards recover it again, with the help of the rest of the Gods, who swore fidelity to him upon an Altar, that hath since found a place amongst the Stars. He was so happy in this War, that he put all the *Titans* to death, and so freed his Parents from their fetters. Now from the corrupt blood of these *Titans*, all the Vipers, Serpents, and venomous Creatures of the Earth have proceeded. They were esteemed to be the first that made use of Wheat, having received directions how to sow it from *Ceres* in *Sicily*. That Island was therefore called *Drepanum*, which signifies a Sickle, with which men do reap this sort of Grain, whereas it was before named *Macris* and *Coryca*.

In Greek,  
Κρόνος.

Italy from him  
was named  
*Saturnia*.

In the Sacrifices of all other Gods the Priest did cover his head. *Virgil*.  
3. *Æneid*.

\* He is the same with *Moloch* of the *Israelites*, for that word is derived from מלך *he reigned*, and Kings and powerful men were called *Saturni* by the Heathens.

*Saturnus* was a wise Prince, but unfortunate, forced to flye from the fury of his Son *Jupiter-Belus* into *Italy*, where he taught the Subjects of King *Janus* a more polite manner of living, than they knew before; for this good office *Janus* rewarded him with the half of his Kingdom; he taught them to manure and improve the Soil, and therefore he was called *Sterculius*. His Priests were initiated in Scarlet Robes, to express their bloody minds; they performed his Sacrifices with their heads uncovered, and did offer unto this cruel God young Infants, for which inhumanity they were all crucified under *Tiberius Cesar*.

\* *Saturnus* was painted with six wings, to express

express the swiftness of Time, and with feet of wool, in its hand a Serpent biting its tayl, with a Sickle and an old garment hanging upon him; *Jupiter* his Son served him as he had done formerly his Father *Cælus*, for he cut off his Privy Parts; he was mightily honoured of the *Romans* and *Carthaginians*; the latter did every year offer unto him humane Sacrifices, which custom was the subject of an Embassy from *Rome*; for the People of this City esteem'd and honour'd this God, but they approved not that Men should be offered to him. They were afraid to lose him, therefore they kept his Statue always bound with Iron Chains, as the *Tyrians* did *Hercules* when their City was besieged by *Alexander*.

On his Festival day they did loose him from his chains.

In *December* were the Festival days of this inhumane God, called *Saturnalia*, a time dedicated to debauchery and disorder, as the *Carnaval* is in the Popish Dominions, for then the Servants did take upon them to command their Masters, and the Slaves had liberty to be unruly without fear of punishment, wearing on their heads a Cap, as a Badge of Freedom, while these days lasted. It was also the custom to send Wax Tapers then, as expressions of kindness to friends & acquaintance; for the *Romans* had this particular respect for this God, they caused Torches and Tapers to be burning continually upon his Altars. There is this also that is remarkable, the *Romans* deposed under his protection, and in his Temple, their Treasury, because in his time there was no robbery nor theft committed; besides they laid up here the Rolls of the names of the *Roman* People, which were made of the Skin of Elephants.

*Anrea nunc revocet Saturni festa. Decembri. Nunc tibi cum Domino ludere verum licet.*

This Temple was very strong and secure from Thieves.



## CHAP. II.

## The Story of CYBELE.

\* Or Cybelle.

\* **C**Ybele, the Wife of Saturn, had several Names, she was called *Dyndimene*, *Berecynthia*, and the Grand Mother, not only because she had brought forth the Gods, but also because she was the Goddess of the Earth, which produceth all things; and for that reason she was called by the Latins *Ops*, and by the Greeks *Rhea*.

She was wont to ride in a chariot drawn by Lions; her solemn Festivals, called *Megalesia*, were every fourth month, at which time the *Corybantes* that were her Priests, did act the part of Mad-men, with their Drums, Trumpets, and such other Instruments. The *Gauls* that had planted themselves in *Phrygia*, did on these days move themselves so much, that by degrees they became really mad, striking one another with Swords, and other Weapons, in wantonness, but many times they grievously wounded themselves. At the end of the Sport, they washed their bodies and their wounds in some River dedicated to this Goddess.

*Cybele* was also named *Vesta*, but the Poets, as their manner is, do vary in this particular; for sometimes they call *Vesta* the Wife of Saturn, sometimes his Mother, and sometimes his Sister or his Daughter.

They gave unto one person divers names, which agree with different persons, they deal in the same manner with others, with *Jupiter*, *Hercules*, &c, How-

Εὐαδεν ἡ ὕ-  
λκων κλασγῆ,  
χαρπῶν τε  
ἀεδῶν. Hom.  
of Cybel.

However it is certain, that *Cybele*, called otherwise *Vesta*, is the Goddess of Fire, whom *Numa Pompilius*, amongst the *Romans*, adored with strange and wonderful Ceremonies; for he dedicated unto her a Fire, which was called *Eternal*, because it was to be always continued alive; he ordained for her Priests, named *Vestal Virgins*, who were severely chastised by the High-Priest, if at any time they suffered the *Eternal Fire* to go out. In such a case, it was not to be lighted again, but by the Sun-beams. These *Vestals* were chosen out of the Noblest Families of *Rome*, and were to keep their Virginity whilst they remained in the Service of this Goddess; when they did otherwise they were buried in the ground alive.

## Additional Note.

*Cybele*, the Grand-Mother of the Gods, is sometimes taken for Fire, sometimes for the Earth. She was called *Syria Dea*, because she was born in *Syria*; she was represented with Towers upon her Head, sitting in a Chariot drawn with Lions; her Priests were called *Gallantes*, or *Galli*, and their chief Leader *Archigallus*, because they were chosen out of *Galligracia*, a Province of *Asia minor*, joyning to *Phrygia*. They were noted for their madness, which they did express by their singings, howlings, sounding the Trumpets, and cutting themselves desperately, and all that they met. Of this Goddess we shall speak more at the end of the twelfth Chapter.

πυρροφῶρος, quia turrita erat, Mygdonia à Mygdono Phrygiæ urbi; Ἀνταία, Titea, Asporina à loco Phrygiæ, ma. Rhea. Τάλλας τὶ τέμνει, Prov. quia castrabant seipsos.

Vocatur Dyndimene à montibus Phrygiæ, magna mater, & mater deum, bona dea, Ops, Rhea, Idea mater, Berecynthia mater, à loco Phrygiæ, Δαμία, ὑπερβόρεα, Πασίθεα, Isodroma,



In Greek *ἑστία*, derived as some imagin from *ἦν*, the Fire.

*Vesta à vesti-  
endo terram flo-  
ribus & herbis.*

There are two *Vesta's* in the Poets, one the Wife of *Saturn*, and the other the Daughter; the first is taken for the Earth, the latter for the Element of Fire.

The Goddess *Vesta* was highly honoured by the Romans; they did distinguish her from *Cybele*, and appoint unto her particular Sacrifices and Temples, although the Poets do confound their Names and take one for the other. She was the Goddess of Elemental Fire, her Temple was round, and in it two Lamps were continually burning. Some say, that there was in the innermost part of it a Fire, suspended in the Air in pots of earth, kept always alive by the *Vestal Virgins*: When it happened, by some misfortune, to be extinct, some fearful accident did immediately follow to the Roman Empire; therefore they punished the Virgins, by whose negligence the fire did go out, in a very cruel manner. This Goddess was named *Mater*, Mother, and she had her Statues standing in many Porches; from hence is derived the word *Vestibulum*, because they were consecrated to *Vesta*, as to the chief of the household Goddesses, and there it was that the Romans feasted themselves; her Temple was magnificent, in it was laid up the *Palladium*, or Image of *Pallas*, so highly esteem'd of the Romans, because the Oracle had pronounced, that the safety of their Empire did depend upon the preservation of it, and because pious *Aeneas* brought it with him from *Troy*, having preserved it with his household Gods, and his aged Father, from the burning of that City. They were so much afraid to lose it, that *L. Cecilius Metellus*, a man sufficiently renowned for his Valour and Victories obtained upon the *Carthaginians* in *Sicily*, hazarded his life to save it from the Flames when the Temple was burning about his ears. He did then preserve the *Palladium*, but lost his Eyes in the smoke. The Senate to acknowledge his care and courage, commanded that his

his

his Statue should be placed in the Capitol. On the top of *Vesta's* Temple stood her Effigies; which was a Woman sitting, having little *Jupiter* in her arms. Her Priests were to keep their Virginity 30 years, which was the time appointed for their attendance. They were honoured so much, that if they did casually meet in the streets an offender, they could procure unto him his pardon; but if they dishonoured the service of their Goddess, by carnal Copulation with any Man, they were to dye without mercy, being condemned to be buried alive with water and bread. It was a custom also in all solemn Sacrifices, to begin the Solemnity by praying unto *Vesta*, and to end it by an address unto the same Goddess. She was honoured also as the Goddess of Fodder, therefore she was called *Magna Pales*; they offered unto her the first fruits of all things, especially of Frankincense, of Flowers and of Wheat, &c.

*cum farre & vino Vestam, Janumque rogabat. Juvenal Satyr. 6.*

### CHAP. III.

#### The Story of JUPITER.

When *Jupiter*, the Son of *Saturnus* and *Cybele*, had put his Father to flight, he divided the Empire of the World between himself and Brothers; he took to his share the command of Heaven, he assigned the Waters to his Brother *Neptune*, and sent *Pluto* to dwell in Hell.

*Vocabatur Pater, ab Orpheo πατήρ ἀνδρῶν τῶν θεῶν τῶν, Pappæus, Rex, Jupit. opt. max. Imperator, Victor, Inviētus;*

*quia Princeps Demonum, qui sibi Dei omnipot. nomina & honorem arrogabat, colebatur sub iis nominibus. Dicebatur etiam Capitolinus Romæ, & Tarpeius, Fulminator, Fulgurator, Tonans, Feretrius à feriendo hostem, Latialis, Stator, Pistor, Lapideus, Aliterius, Dispiter, Vimineus, Vespiter, i.e. parvus Jupiter, Dapalis, Predator, ultor, &c. à Grecis vocabatur Ζεύς Διὴν.*



*Diæus à Diæto monte Cræta, ὅς. Idæus, Agiæchus, μελιχρὸς Juchndus δέ-  
νιθ, φράτειθ, μοιραγέτης, πλέσιθ, ὑπερδέξιθ, ἡλεῖθ, πανομοῦθ,  
παραιὸς, σράτιθ, κἀάροιθ, κήσιθ, ξένιθ, Dodonæus in Epiro, ubi  
ejus oraculum; Ἀλαβύειθ, ἀπεσάνηιθ, ἀπλύσιθ, οἱ λαφύσιθ, τερρό-  
νιθ, Καρδήσιθ, ἐνδεδρῖθ, χρυσαορδῖς, χθβνιθ, ἱκμαῖθ, ἀρι-  
σαῖθ, φύξιθ, ὕψιθ, ὁμόλωιθ, Λαώτης, ὕπαλθ, πολιδῖς, πανελλῆ-  
νιθ, γαμήλιθ, τελεῖθ, ἀρώτριθ, ἐναίσιμθ, ἀδαίθ, λυκαῖθ, ἀμ-  
μων, Assabinus apud Arabes, σωτήρ, Λωσίπολις, κύειθ, κηνῶθ, αἰγιόφ-  
γθ, ἄρβιθ, ὄειος, ἐπάκειος, ὀπκάρπιος, ἔειος, ὕψιμεδών, ἐνφῆμος;  
vel à locis ubi colebatur, vel à rebus quæ Jovi tribuebantur.*

*Apollo. relates  
that the Earth  
being concern-  
ed for the im-  
prisonment of  
her Sons the  
Titans, brought  
forth most ter-  
rible Gyants;  
Porphyrio and  
Halcyoneus  
were the most  
noted, the last  
was killed by  
Hercules. Cly-  
tus, Polybotes,  
Eurytus, Hip-  
politus, and  
Agrius were  
the other re-  
markable Gy-  
ants. After*

He was called the Father of the Gods, and the King of men; he only had the power to handle the Thunderbolts, and to hold the World in subjection. He had not long reigned, when the Earth being incensed, because he had crusht in pieces the *Titans*, she brought forth against him many dreadful Monsters of an extraordinary bigness, and sent them up to besiege Heaven, and drive him from thence. For that intent they had their rendezvous in *Thessaly*, in the midst of the *Phlegrean* Fields, where it was resolved by them, to raise one Mountain upon another, and thus to make an easie ascent into Heaven. They began this difficult work, to scale Heaven, and assault it with great Rocks, and other fearful Engines: Amongst the Besiegers was *Enceladus*, *Briareus*, or *Ægeon*, with an hundred hands, which he employed in casting up against *Jupiter* the Rocks of the Sea-shore. \* *Typhon* was no less remarkable amongst them, because he exceeded all these Monsters, in bigness of body and strength, for with his head he did reach to the

that these were destroyed by the Gods, *Terra* brought forth, with the assistance of Hell, \* *Typhon* in *Sicily*, *Jupiter* undertook him, and wounded him with his Thunderbolts, but he seized upon him, and cut off his hands and legs, and imprisoned him in a Cave in *Cilicia*, where *Mercurius* found him, and delivered him; *Jupiter* afterwards overcame him, and buried him under the Mount *Ætna*.

Heavens,

Heavens, his Arms he could stretch from the Northern to the Southern Pole; he was half a Man, and half a Serpent, as many of the rest were; he was so dreadful to behold, because he did vomit fire and flame, that the rest of the Gods, that came to the assistance of *Jupiter*, were frightened into a shameful flight. They ran into *Egypt*, where they changed themselves into the forms of several Beasts and Herbs, that they might not be discovered. Nevertheless *Jupiter* pursued these Children of the Earth so vigorously, and did so play upon them with his Thunderbolts, that at last he got the Victory, after which he destroyed all the Race of these Gyants, holding many of them Prisoners in the bottom of Hell; and that they might never rise again, he loaded them with huge Mountains, as that of *Ætna*.

About the same time *Prometheus* formed the first Men of the Earth and Water, animating them with the fire of Heaven, which he had stoln away, for which cause *Jupiter* was so incensed against him, that he commanded *Vulcan* to tie him upon the Mountain *Caucasus* with Iron Chains, and to put an Eagle or a Vulture to devour daily his Liver, which every night did renew again, to his greater and continual torment. He remained in this condition, until *Hercules* by his incomparable virtue and valour did release him. *Jupiter* was not content with this revenge, he sent for *Pandora*, that wonderful woman, which he, and the other Gods amongst them, had made in such a manner, that every one had bestowed upon her some perfection. By the order of *Jupiter*, this *Pandora* went to *Epimetheus*, the Brother of *Prometheus*, with a Box full of Evils and Diseases, as a Present from the Gods: As soon

*Stetit imposita  
Pelion Ossa,  
pinifer ambos  
pressit Olympus,  
Sen. in Agam.*

*Bochart ima-  
gines that this  
Fable is deri-  
ved from the  
signification of  
the word Ma-  
gog, that was  
the name of  
Prometheus, for  
it signifies a  
Heart devour-  
ed, and con-  
suming with  
cares or other-  
wise, in Phalec.  
l. 1. c. 3.*

*Pandora was  
married to  
Epimetheus.  
Apollo.*

as



*Æschyl. in  
Prometh. vincit.*

as he had opened it to see what was in it, they did fly abroad into the Air, and scattered themselves into all the parts of the Earth; only in the bottom of the Box there was poor Hope left alone.

*Jupiter* having so happily overcome all his Enemies, dreamt afterwards of nothing but his pleasures, which hurried him into many extravagant and infamous actions. Besides that, he did commit Incest with his Sister *Juno*, taking her to Wife; besides the violence committed upon *Ganymedes*, the Son of *Tros* King of the *Trojans*, whom he stole in the form of an Eagle, and made his Catamite: He committed many thousand Rapes and Villanies to satisfy his brutish passion; as when he took the form of a Bull to steal away *Europa*, the Daughter of *Agenor* the King of the *Phœnicians*. From this *Europa*, the most noble and glorious part of the World hath borrowed its Name. Notwithstanding all the diligence, the watchfulness and care of *Acrisius*, the King of *Argos*, who had secured his Daughter *Danae* in a Tower of Brass, this lascivious God found means to enter into it by the top, in the form of a Golden Showre, to accomplish his wicked design, for he begot on her *Perseus*, as we shall take notice in the following History. The World was so full of his shameful pranks, that we should scarce find an end, if we once began to relate them all: We shall have occasion to mention some of them in the following pages. We may therefore justly take notice with *Tertulian*, that it was no marvel to see all sorts of men every where so debauch'd, and guilty of so many abominable crimes, seeing that they were persuaded and encouraged by the example of those,

that

that they did adore, and from whom they were to expect punishments or rewards.

*Additional Note.*

*Jupiter* was the chief of the Gods, therefore \* Kings and Princes were anciently named *Joves*. \* *Humani Joves vocantur*, Plaut. in *Casina*. The *Cretans* owned him for their Countrey-man, as the *Thebans* also, and several other people; but the former did shew many years the place where he was buried, as *Lucian* informs us. He was nursed up by the Nymphs, and nourished with the milk of a Goat; which he afterwards promoted amongst the Stars, and covered his Buckler with her skin; therefore he is called by the Poets *Ægiocchus Jupiter*: His mother saved him from the cruelty of his Father, and of the *Titans* her Brethren, who were always admitted into the room where she was in Labour of her Children; as the Princes of the Blood Royal of *France* are, when the *Daphin* is born, into the Queens Chamber. His Epithets, *Hercens*. Cui nihil Hercei profuit ara Jovis. This Altar was in the Yard or Hall of some that were free of the City of Rome. *Hospitalis Jupiter*, Greek *ἑστιαστής*, because he was a Protector of Strangers. *Sabadius Jupiter*, *Jupiter Hammon*, whose Temple was in the midst of the Sands and Hills of *Africa*; for *ἄμμος* is sand. *Jupiter Dodonæus*, who gave Oracles in the old Oaks of the woods of *Dodon*. *Olympius Jupiter*. He was also named *Jupiter Philus*, because he is the God of Love: *Heterius*, because he is the God of Fellowship: *Homogeneus*, the God of Kindred: And *Enhorcius Jup.* because he is the God of Oaths. He is stiled *Aratrius*, *Cæneus*, *Carias*, *Cnidius*, *Hypatus*, *Omarinus*, &c. see before. But that which is to be taken notice of in this place is, that there have been many *Jupiters* mentioned in the Poets; *Jupiter Ammon* was the most ancient, he was named *Æthiopicus* or *Assabinus*, as *Pliny* saith. *Jupiter of Creta*: *Jupiter Argivus*; *Jupiter Belus*, worshipped in *Assyria*, *Phœnicia*, and the East Countries, and called *Baal*, *Belus*, *Bel*, *Helenus*, *Alagabalus*, *Jupiter Pabylonius*, *Beelsamen*, &c. *Jupiter of Arcadia* in *Greece*, or *Jupiter Argolicus*. These are the chief that did acknowledge this Name. The Heathens knew not unto which of them to pay their respects, as you may see in *Callimach.* Πῶς ἂν νῦν, ἀνταῖον ἀείσωμεν. ἢ Λυκάϊον ἐν δότῃ μάλα θυμῶς, ἐπεὶ ἥρος ἀμφοτέρων ἔσσι μὲν Ἰδαίῳ σιν ἐν ἑρεσί φασὶ ἥξειν, ἔσσι δὲ ἂν ἐν Ἀρκάδι, &c. All the *Jupiters* have lived in several Ages, but the Actions of all are ascribed to one, namely, to *Jupiter of Creta*.

When



When *Jupiter* went to deliver his Father, an Eagle gave him an happy *Omen* of his future victory and greatness, therefore he claimed that Bird as his own.

The *Cecropes* promised him assistance when he resolved to drive his Father out of the Kingdom, but when they had received his money, they refused to follow him, therefore he changed them into Apes.

As soon as *Jupiter* had cast his Father into prison, from whence he did afterwards escape into *Italy*, all the Gods came to congratulate with him for his victory, in a noble banquet, unto which they were invited by him: *Apollo* sung his praises in a purple garment.

*Jupiter* commanded that men should not feed upon humane flesh, but content themselves with Acorns, therefore the Oak was dedicated to him. He is called *Jupiter à juvando*; *Diespiter*, quasi *diei pater*, the father of the day, and *Ζῆς* & *Πῶς* *Ζῶς*, Life, because he is taken for the Heavens and Firmament, that by their continual Motions and Influences do entertain, and infuse life into every thing, as also because of the universal power of God, that moves, and supports all visible Beings.

He had as many, and as different Statues as Names; the Heathens painted him like an Old Fellow sitting upon a Throne with a Crown on his head, cloathed with a rich garment sparkling with stars, and representing flashes of fire: In his hand two Globes that intimated Heaven & Earth, under him *Neptune's* Trident, and a Carpet, representing the tail and feathers of a Peacock. Sometimes they gave him Thunderbolts in his hand, which were painted as crooked Iron Bars, sharp at the end, joyned together in the middle. The *Egyptians*

*ptians*

*ptians* that did worship him in the figure of a Ram, represented his Providence, by a Scepter bearing in the top of it a great Eye.

All the People of the World did worship him, especially the *Romans*, who granted to him several Titles of honour, and erected many Temples to him in their City, the chief was the Capitol; therefore he was called *Capitolinus*. He was also named *Deus pater indiges* by *Aeneas*, when he arrived in *Italy*: *Jupiter inventor* by *Hercules*, when he recovered his Oxen that were lost: *Jupiter fere-trius à feriendo hostem* by *Romulus* who built unto him a Temple: *Jupiter Sator à sistendo*, because he stopt the *Romans* in their flight at the request of *Romulus*: *Latialis Jupiter*, was he that was worshipped by the *Latine* People as well as by the *Romans*. There were also in *Rome*, *Jupiter Sponsor*, *Jupiter Imperator*, *Jupiter Pistor*, *Jupiter Victor*, *Jupiter Lucetius à luce*, *Jupiter Tonans*, *Jupiter Ultor*, *Conservator*, & *Jupiter Fagutalis*, because the Beech-tree was dedicated to him, *Jupiter Prædator*, *Marianus*, *Pompeianus*, because *Marius* and *Pompey* had built for him these stately Edifices.

#### CHAP. IV.

##### Of JUNO, and of her Children.

**J**UNO was named the Queen of the Gods, the Goddess of the Kingdoms and Riches, because she was Wife of *Jupiter*. She had also a Jurisdiction and a Command over Marriages, and Child-bearing, which caused many fair Temples and Altars to be erected to her Honour. She

*Ades à magnæ  
soror & conjux  
consors sceptri,  
Regia Juno.  
Sen. in Agamemnon.*

C

brought



*Apollod* saith, that *Jupiter* kickt him down from Heaven because he offered to rescue his Mother *Juno* out of *Jupiter's* hands. *Homer* confirms this opinion, *Il. 1. ver. 590.* for there *Vulcan* tells his Mother *Juno*,

ἦδε γὰρ με καὶ ἄλλοι ἀλεξέμενοι μεμαῶτα ῥίψε ποδὶς

τεταγὼν πρὸς βουλῇ θεοπεσίῳ. There have been several *Vulcans*, the first was the Son of *Cælus*; the second, of *Nilus*, named *Opas*; the third, of *Jupiter* and of *Juno*; the fourth was the Son of *Manalius*, he lived near *Sicily* in the Islands called *Vulcania Insulae*.

*Vulcan* did the office of a Midwife at this time, for with a sharp hatchet he slit *Jupiter's* Skull for *Pallas* to creep out. *Lucian. Dial.*

brought forth *Hebe*, Goddess of Youth, and advanced her so far in the favour of *Jupiter*, that she always poured forth unto him *Nectar* to drink, until she was displaced by *Ganymede*. *Vulcan* was also her Son; but when *Jupiter* saw how ill-shap'd and ugly he was to behold, when he came first into the World, he kickt him down from Heaven, so that the poor Babe fell upon the Earth, and broke one of his Legs, whereof he halted ever after. When he came to be of years he followed the trade of a Black-smith, and work'd for the rest of the Gods, especially for *Jupiter*, for whom he made Thunderbolts. For that purpose he had several Forges, or Shops, in the Isles of *Lemnos*, *Lipara*, and in Mount *Etna*. Some were appointed to assist him, and they were called *Cyclops*, because they had but one great Eye in the middle of their Forehead; the most famous of them were *Brontes*, *Steropes*, and *Pyracmon*.

But that we may return to the Affairs of *Juno*, the Poets do mention a great injury, that she pretended to have received from *Jupiter* when he was resolved alone, without her assistance, to bring forth the Goddess *Pallas*, otherwise called *Minerva*. They tell us, that he performed his design, and that *Pallas* came out of his Brain in gallant Armor, with a Lance in her hand, dancing a Dance called the *Pyrrhick*, which was proper to Martial Men, invented by *Pyrrhus* Son of *Achilles*, and which was an agreeable Tune, named *Hypochematick*. For these Reasons she was held

held to be the Goddess of War, and to have an "H ὄν ἀρετὴ μέλη πολέμῳ ἔργα, saith *Homer* of *Pallas*. hand and in-sight in all the Battels; they did nevertheless attribute to her the invention of several Arts and Sciences, which are the Ornaments of Peace; therefore the *Athenians* paid unto her a singular homage and respect, having instituted several solemn Festivals in honour of this Goddess, as the *Pana henes*, which were kept with divers rare Spectacles, and expressions of joy. *Juno* was inwardly chafed at the birth of this Goddess, because she had no hand in the business; and therefore she resolved to revenge herself upon *Jupiter*, by the like action; and to have a Child without any acquaintance with her Husband. The Goddess *Flora*, saith *Ovid*, taught her the means, by giving unto her a certain Flower, of a strange nature, which caused her to conceive and bring forth *Mars* the God of War, as well as *Pallas*.

*Juno* entertained in her Service a certain Fellow full of Eyes, called *Argus*, to observe and relate Non. *Dionys.* lib. 3. unto her the actions of her Husband *Jupiter*: When part of his Eyes were oppressed with sleep the rest were waking. But *Jupiter* was not pleased with this watchful Spy, and therefore he sent the God *Mercurius* to lull him asleep with his Pipe, and kill him, at which *Juno* was inwardly grieved. Therefore to reward the faithfulness of the dead Servant, she changed him into a stately Peacock, that shews yet in his feathers the great number of the Eyes of *Argus*.

#### Additional Note.

*Juno* the Sister of *Jupiter* signifies the Air; she saved her Brother from death as soon as he was born; he requited that good office by Marrying, and raising her to the honour of Queen of Heaven. Greek ἡ ἄρ ἀῖρ ἀνυαδο, quia aer omnia penetrat & invadit.



and Earth. But she was not willing to consent to this incestuous Marriage; therefore *Jupiter* imployed his skill and wit to bring it to pass. He took the shape of a Cuckow, and in a Storm lighted upon her Lap: *Juno* out of pity received the Bird into her Bosom, to shelter it from the violence of the weather, but when the subtil Bird felt the warmth of her body, it took again the form of *Jupiter*, who obtained his desire, by a promise of present Marriage. Therefore at *Argos* a Cuckow was adored for *Jupiter*.

*Hesych.* saith, that *Juno* was named in *Babylon*, *Ada*; in *Tyre*, *Itea* and *Belethes*: Her ordinary Epithets were,

*Lucina*, *Natalis*, *Egeria*, *Tamalia* &c.

When she was concerned with Marriages and Child-bearing, *Teleia*, *Maxima Regina*, *Monta*, *Sospita*, *Matuta*, *Novella*, *Calendris*, *Capratina*, *Lucinia*, *Feronia*, *Ἰδαιργαγος*, *Samia*, *ἰμβρογία*, *Argiva*, *Ἀκάλειν*, *Acraea*, *Cyprea*, *Ammonia*, *Bumea*, *Pharigaea*, *Hoplismia*, &c.

\* Or *Ciris*: See *Martian.*

*Sospita Juno* was worshipped in *Lacinium*. *Tit. Liv.*

*Lucina fer opem.*

*Juno* was also painted with Sheers and a Platter in her hand, cloathed with a Goats Skin, crowned and girded with Vine Branches, and under her feet a Lionsess. On the top of her Scepter, which was sometimes given to her, was the Image of a Cuckow, and *Castor* and *Pollux*, two Meteors, waiting upon her.

She was adored by all Nations of the World, and by all sorts of people. The Souldiers called her \* *Cūretis*, the common people *Populania*, the rich *Misers Sotesena*, or *Sospitatrix*, and *Opipena*, the new-

## Ch. 4. the Heathen Gods.

new-married people *Interduca*, *Domiduca*, *Unctia*, *Cinxia*, the Women with Child *Fluona* and *Lucina*. Three Cities did worship her more than any others *Mycena*, *Sparta*, and *Argos*. The Poets say, that she spent her Maiden time at *Samos*, a very pleasant Island of the *Archipelagus*, and that *Jupiter* married her there. It is certain, a yearly Solemnity was performed every year in remembrance of her Marriage, called *Junonia*; at which time the Maids of all Ages ran Races in honour of this Goddess, unto whom they petitioned for Husbands, calling her *Juno Pronuba*, and *Jugalis*; and in *Rome* an Altar was dedicated to this *Juno Jaga*, where the new-married couple did appear to offer Sacrifice. In which this is remarkable, that they took from the Sacrificed Beast the Gall, and cast it behind the Altar to express how all displeasure should be banished from such persons.

*Juno Februalis* was adored in February.

From hence Marriage is called *Vincla Jugalia*.

*Che tien del no-*  
*domarital la*  
*cuna. Vin-*  
*cattar Imag.*  
*de gli Dei.*

The Temple of *Juno* was open on the top, and *Numa Pompilius* commanded, that all whores should not so much as touch or come near her Walls, because there had been none so much persecuted by such sort of people as she, and none had greater cause to abominate them, for her lecherous *Jupiter* was seldom without half a dozen Mistresses. In the War of the Giants, in the general fright of the Gods, she fled into *Egypt*, and took upon her the form of a white Cow; which may be the cause wherefore this Animal was adored by the Inhabitants. The Heathens offered to her a white Cow, Geese, and Ravens, in Sacrifice. *Adrianus*, the Roman Emperour; presented her a rich Gift: In one of her Temples he dedicated a Peacock, her beloved Bird, of pure Gold, with wings round about, at the extremities he caused all manner of sparkling



sparkling and precious Stones to be put, that they might serve in lieu of Eyes, and represent the perfect form of a Peacock.

*Juno* was often offended with *Jupiter*, as she had just reason, and he in like manner was displeas'd with her; therefore in his anger *Homer* tells us that he hang'd her up by the heels. At which sight all the Gods took *Juno*'s part and laboured to cast *Jupiter* out of Heaven, but their endeavours were in vain.

She hated all the Children of her Husbands Concubines, especially *Hercules*; therefore she appointed unto him all his Adventures, and he in a tumult unfortunately gave her a wound.

\* It was to this Goddess that *Horatius*, who got the Victory of the *Curii*, built a Temple, to make expiation for the horrid crime committed in his anger; for he kill'd in a fury his own Sister, because she wept for her Servant, whom her Brother had slain in a Duel, upon which the happiness of Rome did depend.

*Junones* were the *Genii* or *Demonies*, that waited upon Women, but of them hereafter.

The Children of *Juno* were *Hebe*, *Vulcan*, *Mars*, *Eileithuia*, and *Arge*.

*Hebe*, the Goddess of Youth, was painted as a dainty Girl, covered with Garlands and Flowers. Her Mother conceived her in a pleasant manner,

without an acquaintance with a Male; for she was invited to a sumptuous Feast by *Neptune* in *Jupiter*'s Palace, and there she met with a dainty

\* This *Juno* was named

*Juno Sororia*.

There was also

in Rome, *Juno*

*Calendaris*, be-

cause she was

honoured in

the Calends.

*Juno Novelia*,

*Juno Februa-*

*ta*, *Opigena*, *Po-*

*pulonea*, &c.

*Lithya* was al-

so daughter of

*Juno*, called

otherwise *Lu-*

*eina*.

*Præpositam ti-*

*midis parienti-*

*bis Ilithyam*.

*Ovid. Met. l. 9.*

She is named

that *Hebe* was the Daughter of *Jupiter* and of *Juno*, and that *Vulcan* was the

Son of *Juno* only; and *Homer Odyss. 12.* *Hebe* is named

*Hesiod. in Theog. καλλιφύρα*; by *Homer Odyss. 11.* *Λακώφρυς*; by

*Theocritus, πολυκροτής*,

*Sallad* of Lettuce, that moved her imagination, and caused her to conceive this *Hebe*, whose Beauty advanced her into *Jupiter*'s favour, and in his service, for her Office was to present the Cup to him when he was at Dinner with the other Gods.

A misfortune happened to this young Girl at a solemn Feast, in the presence of all the Heavenly Company that was invited, her heels tript up, and discovered her nakedness to them; which accident made *Jupiter* remove her, and place *Ganymede* in her Office. She had several fair Temples built unto her, especially near *Athens*, where all Vagabonds and idle Knaves found a favourable Sanctuary, and good entertainment. The Poets tell us, that when *Hercules* was admitted amongst the Gods, *Jupiter* recommended him for an Husband to *Hebe*, who was married to him. From this jolly and pleasant Goddess, all merry Meetings of Youth are named *Hebetria*.

*Vulcan* was also a Child of *Juno*, nursed by *Thetis*, and the Nymphs, when *Jupiter* kickt him out of Heaven. He is taken for the Natural Heat; therefore the *Egyptians* in their Hieroglyphicks did represent an Egg proceeding out of *Jupiter*'s mouth, from which *Vulcan* was ingendred. The Lightning was ascribed to him, when it was dusky and darkish, as the white Lightning

Greek ἡβητρία.

In Greek ἡφαι-

ς, from φαί-

νω to be bright,

or from ἡφαι-

το burn.

*Vulcanus à*

*volvendo*, or à

*volando. Can-*

*dor.*

He was named

*Lemnius*, or *Lemniaca stirps*, from the Island *Lemnos* where he fell down; *Junonigena*, *Mulcifer* & *Mulciber à molliendo ferro*, *Ductor ferrens*, *Aetneus Deus*; at the foot of this Mountain there was a Temple erected, and a Grove planted, in honour of him, which was kept by a Dog, that did tear the vicious in pieces, (if they did offer to approach) but they did fawn upon such as were virtuous and good men. He is also named *Ignipotens*, *κυλλοποδίων*, *ἐλαδς*, *ἀμριγύκεις*; and by *Homer κλυδομητις*, and *κλυτετέχνης*; and by the *Egyptians*, *Phthas*, or *Aphthas*; of whom is the Proverb mentioned by *Suidas*, *ἀρθὰς σοι λελάληκεν*, *Vulcanus hath*, advised you, or spoken to you.



The Star of Mars in the Heavens receives an influence from, and is a friend to Venus. This is the cause of the Fable. Philostr.

Gallus was the Centinel at the door, and because he gave not notice of Apollo's rising, he was turned into a Cock, that now foretells his rising in the Heavens.

Greek, *ἀγνός*, *ἀνέκτιστος*, from killing. The Scythians had no other God. Justin. Herodotus saith, that they worshipped other Gods, but did allow no Temples nor Statues but only to Mars. Claudian.

to *Minerva*, and the red to *Jupiter*. He was an ill-shap'd Wretch, insomuch, that *Minerva* scorned his offers, when she was courted by him; he behaved himself very generously in the War of the Giants, for he began the Onset, whilst many of the other Gods fled away. His two Wives were *Aglaja*, and *Venus*. The latter had no kindness for him, because of his deformity; therefore she sought satisfaction somewhere else, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of the meeting to poor *Vulcan*, who found a way to surprize the Knave in bed with his Wife. For spreading his Net all over the place, he caught them there together, and to put them to greater shame, he sent for all the Gods to be Witnesses of her dishonesty and of his own dishonour.

He was the only *Black-smith*, that made the Chariot of the Sun, the Armor of the Gods, and of the Heroes, and *Jupiter's* Thunderbolts. His Feasts were named *Protervia*. The Romans ran about with lighted Torches in honour of him, and sacrificed unto him the Lion.

*Mars*, or *Mavors*, was another of *Juno's* Children, begot without her Husbands assistance, in revenge of the affront received from *Jupiter*, who brought forth *Pallas* in the same manner, without *Juno's* privity. But some, as *Phurnutus*, say, that he was the Son of *Jupiter* and of *Enyo*; and *Homer* in his fifth Book of *Iliads* saith, that he was the Son of *Jupiter* and of *Juno*. He was never welcome to *Jupiter*, but in his Minority was nursed by *Thero*, in the Northern Climates, that are inclinable to War. He was represented upon a high Chariot, drawn by two furious Horses, named by some *Terror* and *Fear*, with all his Armor Defensive and Offensive. His attendance were three fright-

frightful Spirits, *Apprehension*, *Contention*, and *Clamour*. Before him *Fame*, full of Eyes, Ears, and Tongues, did fly. His Sister was *Bellona*, that had usually a bloody Whip in her hand. He was said to be born in *Thracia*, because the People of that Country offered unto him Humane Sacrifices, as other people did the *Wolf*, the *Vulture*, the *Dog*, the *Pye*, the *Calf*, and the *Horse*. He was mightily esteemed of the Romans, because they held their beginning from him, and gave out that *Romulus* was his Son. Yet they would not suffer his Statues and Images to be raised in their City, but caused them to stand without, to intimate their inclination rather to Foreign than Civil War. His Priests were named *Salii*, because they did skip about his Altars that were erected under the same Roof as those of *Venus*, to express the happy influences, that the Stars, *Mars* and *Venus*, do pour upon Children, when they meet in their Nativities.

He is named *ἀγνός κοινός*, a common God, *Gradivus*, *Quirinus*, *Mars*. Hesych. *Salisubulus*, *σάκος θεός*, *ὄυειος*, *ἐνυάλιος*, *ἀφνειός*, *ἐλάσιος*, *αἰμοχαρής*, *χαλκῶπις*, *βροτολοιγός*, *τειχεσπλήτης*, &c.

*Mavors, sanguinea qui cuspide verberat urbes,  
Et Venus, humanas quæ laxat in otia curas,  
Aurati delubra tenent communia Templi.*

Claudian.

The Poets take notice, that *Mars* was released at the request of *Neptune*, when he was caught in *Vulcan's* Bed with *Venus*; for that old God did consider, how it might be his own case to be surprised in the same manner.

CHAP.



## CHAP. V.

## Of APOLLO and of the SUN.

He is named *πύκλῆς*, because he kill'd at Cuffs *Phorbas* a cruel Robber, that hindred the access to his Temple in *Delphos*.

The Learned *Bochartus* thinks, that *Apollo* was the Son of *Jupiter Hammon*, named *Put*.

It is certain that there have been five *Apollo's* so named, one born in *Delos*, the other in the East Country, whom some think to be

*Josua*, or *Hercules Egyptius*, another in *Africa*, &c.

AT last *Jupiter* began to be weary of *Juno*, and to desire change; therefore to satisfy his appetite, he cast his affections upon *Latona*, whom he entirely loved. *Juno* was enraged, when she heard of her Rivals happiness, and sent against her a Serpent of a prodigious bigness, named *Python*, who crept out of that filthy slime and matter which remained after the Deluge of *Deucalion*, whereof we shall have occasion to speak hereafter. And to the end, that the poor *Latona* might not escape the fury of this Monster, *Juno* had covenanted with the Earth to allow her no other retreat, besides the Island of *Delos*, which then was floating in the *Aegean* Sea, and sunk under water. *Neptune* out of pity raised it up, and fixed it in a place, so that it might serve for a refuge and dwelling to this Exiled Creature, when she was near the time of her Delivery. *Latona* was there brought to Bed of *Apollo* and *Diana*, upon a large Palm-tree-leaf, which by chance was found in that desolate Island.

When *Apollo* came to be of years, he remembered unto what shifts and extremities the Serpent *Python* had reduced his poor Mother; therefore he kill'd him with his Bow and Arrows, after a long and grievous fight, during which, these words *Jō Paan* were frequently heard in the Air. From hence is derived the custome of singing and repeating

repeating these words, in the publick Plays, and in Triumphs and Victories.

After this happy Combat, he begot a Son called *Æsculapius*, whom he committed to the Tuit- *φοῖβε Ἀσκληπιῶν* tion of *Chiron* the Centaur, to be brought up *ἐν δάλῳ ἀγαθότιμον* in the Mysteries of Physick; whereof he was *Orph. de Æsculapio, in Hymn.* afterwards esteemed the God. But *Jupiter* strook *Heraclic. de Incredibil.* this *Æsculapius*, with his Thunderbolts, because he restored to life *Hippolitus*, who had been torn in pieces by his own Chariot horses, when he fled from the fury of his Father, as we shall see in the story of *Theseus*. The death of *Æsculapius* did not a little afflict *Apollo*, and because he could not revenge himself upon *Jupiter*, he killed the *Cyclops*, that had made the Thunderbolts, with which his Son had been smitten. *Jupiter* was highly incensed at him for this action, and therefore banish'd him out of Heaven, and deprived him of the priviledges of his Divinity for a time. Whilst he was thus banished, and shut out of Heaven, he endured a world of misery. His poverty constrained him to go to the Service of *Admetus* King of *Thessaly*, to feed his Sheep for a livelihood. For that reason he was esteemed the God of the Shepherds: In this Quality they did offer unto him the Wolf, the Enemy of the Sheep. As he one day kept his Cows, *Mercury*, the God of Thieves, stole from him one of the best, and when he complained of it, and sought satisfaction, the Thief very subtilly stole from him his Quiver that hung upon his shoulders; all this was turned into sport and laughter.

The misery of *Apollo* could not hinder him from falling in love with *Daphne*, who would never consent unto his intreaties. As she was one day running from his pursuits, she was changed into

From hence the Prov. *ἐκλῆς ἀμύδιος*, a witty Child, because he was a young Thief.



*Pone arcum  
Pæan, celeres-  
que reconde sa-  
gittas; Non te  
virgo fugit, sed  
tela timet.  
Auson. Epigr.  
100.*

into a Laurel, which therefore was consecrated unto *Apollo*. But he met afterwards with a greater misfortune, when he played with little *Hyacinthus*, his Darling; for while he was sporting with him by chance, he struck him in such a manner, that he died presently after. The Earth so much moved with compassion at this unhappy accident, that she caused the Flower *Hyacinthus*, a Violet, to rise out of the drops of his Blood, to perpetuate his Name to Posterity. *Apollo* was in no small danger by this misfortune; for some did concern themselves for the death of *Hyacinthus*, seeking to revenge themselves upon him; of whom being jealous, he fled to the City of *Troy*, where he met with *Neptune*, fallen also into the displeasure of *Jupiter*.

Both together seeing themselves reduced to extreme poverty, in a strange Country, far from their possessions, resolved to enter themselves into the service of King *Laomedon*, to help to build his City. They wrought long for this ungratefull King; but when they saw no hopes of the Reward promised to their Labours, they threatned to revenge themselves. *Neptune* with the swelling Waves of the Sea almost drowned him, and all his people; and *Apollo* sent amongst them such a furious Pestilence, that it caused every where great Desolation and Slaughter.

When *Laomedon* saw into what inconveniences his perfidious dealing had brought him, he consulted the Oracle, that informed him, that there was no other way to appease the displeasure of these angry Gods, but by exposing every year a Virgin of *Troy*, to be devoured by the Sea-Monsters. The Lot fell at last upon the Kings Daughter, *Hesione*; but *Hercules* offered

to

to deliver her, and fight with the Sea-Monster, if *Laomedon* would give him for the reward of his Service, the Horses begot of a Divine Seed, which were then in his Stables at *Troy*. The promise was made, but perfidious *Laomedon* stood not to it, when *Hesione* was set at liberty; which so much incensed *Hercules*, that he laid Siege to the City of *Troy*, took and sackt it, kill'd *Laomedon*, and carried his Son into Captivity, who was afterwards redeemed by the *Trojans*, and for that cause was named *Priamus*, as we shall see in the sequel of our discourse.

After all these Misfortunes, *Apollo* re-assumed again his Divinity, and became one of the most noted of all the Gods, not only by the great number of Oracles, that he gave in several part of the World, but also by the several Functions and offices, that were attributed unto him, and by the famous Persons, that were said to be his Sons.

First, he was taken for the *Sun*, and in this Quality, he had the Name of *Phæbus* given to him, that is by interpretation, *The Light of the Living*. It is true, that some differ in their relations concerning the *Sun*, and say, that his Father was one of the *Titans*, named *Hyperion*, from whence it is that he is called *Titan*. They have imagined, that he rides upon a glorious Chariot and that every night he goes down to rest in the Ocean until the next day, when the Hours do prepare him his Horses to begin again his Course. He seemed to delight in the Isle of *Rhodes*, more than in any other part of the Earth for this reason; because, as *Solinus* doth report, there is never any dark so day or clouded, but the *Suns* appears to the Inhabitants there. Besides

they



From hence the Proverb, *Κολοσσῶν τὸ μέγεθος*, of a huge body.

The *Pythia* did give Oracles out of her Belly, without the assistance of mouth or tongue, therefore called *ἑστῆς γαστρίμυθος*. *Plutarch. de Orac.*

*Palephat. de Incredibil. Apollod. lib. 1.*

they say, that in this Island he begat his Daughter *Rhodia*. He sent down into it showres of Gold and caused on his Birth-day Roses to open and spread. The *Rhodians* dedicated unto him that famous *Colossus* of Brass, of 800 feet in height, and of a proportionable bigness, which was broken down by the *Saracens*, that took the Island, in the year of our Lord 684. When it was beat in pieces, they loaded above 900 Camels with it. This was esteemed one of the seven Wonders of the World.

Amongst the famous places where *Apollo* gave Oracles, *Delphos* was the chief. In it was a glorious Temple, or Fabrick, enriched with innumerable Gifts, which came from every corner of the World. In it was a Woman Priest, named *Phœbas*, otherwise *Pythia* or *Pythonissa*, that received the Enthusiasm, sitting upon a little Table supported with three feet; it was called *Tētes*, or *Cortina*, because it was covered with the Skin of the Serpent *Python*.

This God was also esteemed the Inventor of Musick, he slew the Satyr *Marsias* alive, because he was so impudent and daring as to challenge him to sing. The *Muses*, that were Daughters of *Jupiter*, and of *Mnemosyne*, were committed to his tuition; their Names were, *Calliope*, *Clio*, *Erato*, *Thalia*, *Melpomene*, *Terpsichore*, *Euterpe*, *Polymnia*, or *Polyhymnia*, and *Urania*. They had several Names, according to the several places where they dwelt: Sometimes they were called *Pierides*, because of the Forest *Pieris* in *Macedonia*, where they were said to be born; sometimes *Heliconiades*, from the Mountain *Helicon*, which is nigh to their beloved *Parnassus*, from whence also they were named

*Par-*

*Parnassides*; and *Cytherides*, from the Mountain *Cytheron*; *Castalides*, and *Aganippides*, from two noted Fountains, that were consecrated unto them.

These *Muses*, by the assistance of *Apollo*, invented Musick. Their chief Office was to be present at the solemn Festivals, and sacred Banquets, and there to sing the praises of famous men, that they might encourage others to undertake glorious actions. They were esteemed for their Chastity, which they did profess so much, that when *Adonis*, the Favourite of *Venus* offered to stir up in them some inclinations of Love, they fell upon him, and put him to death, as some do report.

The Children of *Apollo* were many; besides that *Rhodia* mentioned before, he had *Ætha*, the Father of *Medea*, King of *Colchos*, unto whom was committed the Golden Fleece, by *Phrixus*, the Son of *Athamas* King of *Thebes*, when he fled with his Sister from the fury of his Step-mother, as you shall see in the eleventh Chapter. *Apollo* had another Daughter named *Pasiphae*, married to *Minos* King of *Crete*; but she grew amorous of a Bull, by whom she had the Monster called *Minotaure*: *Phaeton* was also his Son: This young Gallant had an ambitious fancy to govern the Chariot of the *Sun*, and to give light to the World for one day: But not knowing the right way through the middle of the Air, and wanting strength to rule the winged Horses, that ran so swiftly, he set the Heaven and part of the Earth in a flame: For which cause *Jupiter* being offended, kill'd him with his Thunderbolts, and cast him head-long into the River of *Tadus* in *Italy*, that is otherwise called

From this accident, the Inhabitants of *Africa* are black, as some say.

*Eri-*



*Eridanus*; where his Sisters, afflicted with his misfortune, were changed into Poplar-trees, and their Tears into Amber, as the Poets say.

\* Daughter of Pandora, and of Epimetheus.

*Apollo*. saith, that *Jupiter* sent *Mercury* to inform *Deucalion* what he should do.

*Λαοὶ Populi*, quasi *λάας Lapis*.

After this Conflagration, there happened an Universal Deluge, when *Deucalion*, the Son of *Prometheus*, was King of *Thessaly*; for the waters were so great, as they say, that all living Creatures were destroyed, only *Deucalion*, and \* *Pyrrha*, his Wife, were forced for the safety of their lives to seek a retreat upon the top of Mount *Parnassus*. When the waters were abated, and they saw themselves alone in the World, they requested the Gods, to create some other Men, to keep them company, or to deprive them of their lives. *Themis*, the Goddess of Justice, sent them word, that their desire might be accomplished, if they did but cast behind them the Bones of their Parents. They presently imagined that this Parent was the Earth; therefore according to this order, they gathered up the Stones, and cast them behind their backs. Those that were cast by *Deucalion*, were turned into Men; and those that came from *Pyrrha*, became Women. By this Stony Generation all the Earth hath been fill'd. This Deluge and another that happened in the time of *Ogyges* King of *Thebes*, are the most remarkable in the Writings of the Poets.

#### Additional Note.

This *Deucalion* is commended for his Piety and Justice, and is said to have built the first Temple for the Worship of God. It is plain by the circumstances mentioned in the Poets, that this Fable is borrowed from the truth of the Scripture, from the History of *Noah*, who saved himself and his Family, from the Universal Deluge by God's appoint-

appointment. *Nicolaus Damascenus* and *Berosus Chaldeus*, two of the ancientest Historians, mention this Deluge, with some difference from the Scripture. They say, that the Ark in which Mankind was saved, continued till their days upon Mount *Barin* in *Armenia*, where it was worshipped, as well in requital of that good service that it had rendred, as because of those Diseases that it cured, and the Miracles that it worked. *Abydenus* relates the same Story, with some change of Names. This is an infallible Argument to prove the truth of this Story, seeing so many persons, that lived at such a distance one from another, that they had scarce any correspondence between themselves, but none with the Possessors of *Moses*'s Writings, do all agree in one relation. From hence it may easily be proved. That they had this, and all their other Stories that are agreeable to those of *Moses*, from the Tradition of their Forefathers, as *Moses* had his.

*Cicero* mentions four *Apollo*'s; the ancientest was the Son of *Vulcan*; the second, the Son of a *Corybant*, born in *Creta*; the third was of *Jupiter* and of *Latona*, who came from the Northern Climates, and set up his Standard at *Delphos*; the last; was an *Arcadian* born, called *Nomius*, because he gave unto them Laws: *Arnobius* speaks of the fifth, who was the Son of *Jupiter* and of the Air, otherwise called *Sol*. All their Actions are attributed to this *Apollo*, the Son of *Latona*.

*Apollo* was one of the most gentile Gods of the Heathens, of whom they do not relate such filthy Stories, as of the others. He was the God of Wisdom, Physick, Musick, Learning, and of Archery. He was represented as a young Man, without a Beard, and Rays of Light about his

D

Head;

*Euseb. in Evangel. præparato*

*Ἀπόλλων* ab *Ἀπολλύειν* a *destruendo*. His Names are, *Nomius*, *Abas*, *Aegyptius*, *Agræus*, *Cerdæus*, *Lycius*, *Grynæus*, *Delius*, *Lemius*, *Nepæus*, *Patareus*, *Parnopius*, *Hyperboreus*, *Thyreus*; all these names are derived from places where he was worshipped.







it as a prognostick of the Childs future Greatness: It was therefore delivered by them to a Nurse named *Trigo*, but the Poets say a Goat gave him suck. He studied Physick under *Chiron* the *Centaur*, and proved so excellent a Proficient in this kind of Learning, that he was generally esteemed the God of Physick. In the City of *Tetrapolis*, belonging to the *Ionians*, he had a Temple full of rare Gifts, offered by those, that ascribed their Recoveries from Sickness to the Power of *Æsculapius*. The Walls also were covered and hung with the Memorials of the Miracles done by him.

Therefore *Ovid* says, that he was changed into a Serpent.

Ἰδὼν ἀπὸ πολλῶν  
καὶ ἐχρίνατο  
τὸ δῖα Κορῶνις,  
*Homer.*

The Romans sent for him from *Epidaurus*, when their City was troubled with the Plague. They say, that the Serpent that was worshipped there for *Æsculapius*, followed the Ambassadors of its own accord to the Ship that transported it to *Rome*, where it was placed in a Temple built in the Isle called *Tiberina*. The sick people were wont to lye in it, and when they found themselves no better, they reviled *Æsculapius*.

He was painted as an old Man, with a long Beard, crown'd with the Branch of a Bay-tree, in his Hand was a staff full of Knots, about which a Serpent had twisted it self; at his feet stood a Dog or an Owl. These particulars are Hieroglyphicks of the Qualities of a good Physitian: Who must be as cunning as a Serpent, as vigilant as a Dog, as full of Experience as an old Senior, to handle a thing so difficult and troublesome as is Physick.

It is reported of *Dionysius*, of *Sicily*, that he cast a good jest upon *Æsculapius*, to cloak his Sacrilege; for when he came into a Temple where the Statues of *Apollo* and *Æsculapius*, were together, and that of *Æsculapius* had a grave Beard

of

of massie Gold, he told him that was not just, that he should have a Beard, and that *Apollo* his Father should have none; therefore he caused it to be taken away, and melted for his own use.

Unto this God they dedicated the Serpent, the Raven, the Goat, the Dog, and the Dragon; and for his sake in the Woods near the City of *Epidaurus*, the *Grecians* celebrated Plays every five years, nine days after the *Isthmian*.

## CHAP. VI.

### The History of DIANA.

THIS Goddess hath three Names, either because of three Offices, that are attributed to her, or because the Poets do confound three Divinities in one. She hath been represented with three Heads, and she was called, *Triple Hecate*; in the Heaven she is *Luna*, the Moon; in the Earth, *Diana*; and in Hell, *Proserpina*.

First as she is the Moon she is called *Phæbe*, because of her Brother *Phæbus*, from whom she borrows her Light; she is also named *Cynthia*, and *Delia*, from the place of her Nativity. She grew amorous of the Shepherd *Endymion*, that *Jupiter* had condemned to a perpetual sleep, because he had been too familiar with *Juno* his Wife. *Diana* hid him from the sight of *Jupiter* in a Mountain. The truth is, that *Endymion* did study very much the Motions of the Moon, and for that end he was wont to pass the nights in retired places, to behold her with less interruption. The Sorcerers of *Thessaly* did boast, to have the power of drawing her to the Earth by

*Diana quasi Jانا or Luna, vel quasi Joviana filia Jovis; Luna à lucendo; Hecate ab ἐκάς quia longe dominatur.*

The Devil that was worshipped for the Moon is named *Lunus*. *Macrob.*

Καί τις ἀνασκα-  
δεῖ ἀδελφῶ-  
λεν δῖα Σε-  
λῶν. *Homer.*  
*Heraclit. de Incred.*



their Charms. They imagined that she came here below to walk amongst us, when she disappeared to our Eye-sight by an Eclipse.

*Juno* is also called *Lucina*.  
*Genialis tori*  
*Lucina custos*.  
*Sen. in Med.*

She is also called *Diana* upon the Earth, and so she is the Goddess of Woods, of Mountains, and of Huntsmen: Therefore she is always painted armed with a Bow and Arrows, and threescore Maids or Nymphs in her Train. She had some Office when Women were brought to Bed, so she was named *Lucina*. She always kept her virginity, and therefore would never suffer any thing to the prejudice of her Honour. For that reason she did severely punish the rashness of the Huntsman *Actæon*, who when he met her with her followers, beheld her with too much curiosity, whilst she was washing her self. She was not content to load him with reproaches, but changed him into a Stag, so that his Dogs, not knowing him for their Master, tore him in pieces. At *Ephesus* was her chief Temple, which was one of the Wonders of the World. *Erostratus* set it on fire, that his Name might be rendered famous, having no other means to get renown, but by this wicked deed. The *Ephesians* commanded, that none should offer to mention his Name upon pain of Death. It is remarkable, that *Alexander* the Great came into the World the very same day that this Fire happened in *Asia*.

It was the custome of certain People amongst the *Scythians*, named *Tauri*, upon the *Euxine* Sea, when they paid their Homages to this Goddess, to offer unto her nothing but humane Sacrifices. As many *Greeks* as did unhappily make Ship-wrack upon their Coast, and all the Strangers that fell into their hands, were condemned

to

to bleed upon her Altars, as we shall see more at large in the Story of *Orestes*.

Finally, this Goddess with three Faces was *Proserpina* in Hell, although some esteem *Proserpina* to be the Daughter of *Jupiter* and of *Ceres*, who was ravished by *Pluto*, when she went abroad upon Mount *Ætna* in *Sicily* to gather Flowers. Therefore it is said, that *Ceres* her Mother, hearing of her misfortune, travelled all over the World to seek after her: And at that time taught Men to Sow, to Manure the Ground, to Reap, and change their Food of Acorns into that of Bread; for that reason she is worshipped as the Goddess of Corn.

*Additional Note.*

*Diana* the Goddess of Hunting, Child-bearing, Virginitie, and Dancing, is said to be the Daughter of *Hyperion*, by others of *Tartarus*, and of *Cæus*, or of *Aristæus*; but the plurality do make her the Daughter of *Jupiter* and *Latona*. Her Brother was *Apollo*; and because she was first born, the Poets say, that she did the good Office to him and her Mother to help her to be delivered of him in a Desolate Island, where no other Midwife was to be found; therefore she is esteemed a Goddess that hath an hand in bringing Children into the World. She always kept her Virginitie, therefore she is represented by a *Greek* Poet petitioning *Jupiter*:

Δὲς μοι παρθενίῳ αἰώνιον \* ἀππα φυλάσσειν.

\* \* She was painted with her Bow and Arrows, in a Silver Chariot, drawn by two white Stags, sometimes by two Horses, one black the other white. On her Shoulders were two Wings, to express her swiftness, and in her hands were a Lion and a Leopard. She delighted in Hunting,

D 4

and

Therefore by the *Greeks* called εἰλείθυα. See *Homer* in Hymn of *Venus*.

\* Or ἀτῆα.

*Callimach*  
\* \* This shews the nature and property of the Moon.



\* She was called and therefore she was called *Dyctinnis*, from led from the *δίκτυον*, a Net used by Hunters. \*  
 She was adored, *Diana Taurica*, *Persia*, *Minthia*, *Ephesia*, *Torensis*, *Lycia*, *Sospita*, *Leucophryne*, *Salaminia*, *Alphedia*, *Euclea*, &c. And *Faculatrix*, *Venatrix*, *χθονία*, *Triformis*, *θηρῶν*, destroyer of Beasts, &c. therefore named *Lya* or *Lua*. *Τίτανις βερμία*, *ἀγροτέρα*, *Pheræa*, *Daphnea*, *μογυσόκη*; by *Orpheus* *ἀστεμὶς ἐλεΐθουα*, *ἡ Ἰεμνὴ περτυεχία*, and *Acrea*, *Coryphæa*, *Diana*, *Trivia*, *Alphæa*, *Caryatis*, *Iphigenia*, *Elymaitis*, *Priapina*, *Bubastis*, *Elæa*, &c. Homer calls her *παρθένον ἰοχέαιραν*, ὀμό-  
*τερον Ἀπόλλωνος*, &c.

She kill'd the Son of *Pyrenes* the Nymph in a chafe; his Mother hearing of this misfortune, poured forth such a quantity of tears, that she was changed into a Fountain of that name.

And because she was a Virgin, and no lover of Marriage, the young Maidens that had a mind to change their condition, did first offer Sacrifice to appease and satisfy this Goddess. And when they grew so big, that their Virginal Girdle was too little for them. They came to offer it in the Temple of *Diana*. From hence is derived this expression, *Zonam solvere*, which signifies to be with Child, or to get with Child, or to loose the Virgins Girdle.

The Hunter *Alpheus* was a Suitor to *Diana*, but could never obtain his request. Unto her were sacrificed Men and Women, Bulls, Oxen, Boars, and the first Fruits of the Seeds of the Earth: Which because King *Oeneus* neglected to offer unto her, she sent a wild Boar of a prodigious bigness into his Territories, to cause there a destruction as *Ovid* tells us. The Heathens sacrificed Virgins upon her Altars, and instead of them afterwards a white Hart. The most noted place where

There were three degrees amongst her

Priests; *μελλισσῆν*, Novices entered into the Office; *ἱερεῖν*, Priests; and *παεισῆν*, that were grown old in the Service. *Plutarch*.

she

she was worshipped was *Ephesus*, her Temple there was built and contrived by *Ctesiphon*, and enlarged and enriched by every Prince afterwards. In it were an hundred twenty seven Pillars, erected by so many Kings. It was four hundred twenty five foot long, and two hundred and twenty foot broad, when it was burnt by *Erostratus*; the *Ephesians* rebuilt it again.

Under the Protection of this Goddess were the Vagabonds and all Debtors, and all sorts of Woods. Her Images were commonly placed in the Corners of the Streets and Ways, with two Dogs chained at her Feet, and therefore called *Trivia Diana*.

Some say, that *Luna*, otherwise called *Diana*, was the Daughter of *Hesperion* & *Thæa*, who sorrowing above measure for her dear Brother *Sol*, that was murdered and cast into the *Po* in *Italy*, she drowned her self also in that River. *Sol* afterwards appeared to his Mother in a Dream, and desired her not to weep for his misfortune, because he had obtained thereby immortality with his Sister. This Dream she related to the People, who transferred the names of *Sol* and *Luna* to the two Lights of the Heavens, that were before named Fires. And because *Thæa* did in a frantick manner, with a Kettle in her hand run up and down the Countrey, making a noise, they performed the Sacrifices to *Luna*, with the noise of Drums, Kettles, Cymbals, Trumpets, &c. And when she was Eclipsed, they made a rattling in the Streets, that she might not hear the Enchantments of Witches, whom they thought to be the cause of it.

In Greek  
*μῆν, ἀ μῆν*  
*maneo per an-*  
*tiphrasin, quia*  
*non manet*  
*eadem.*  
 The Romans  
 did offer unto  
 her the Spoils  
 of the Enemy.  
*T. Liv. 5. Dec.*  
*lib. 5.*



## CHAP. VII.

## Of BACCHUS.

Homer calls him Διόνυσον Σεμέλης ἐρικυδέος ὕδν' but Hesiod saith, that he was the Son of Jupiter and of Proserpina. There have been many Bacchus's, one the Son of Jupiter and of Proserpina; the second the Son of Nilus, the third of Caprius a King of Asia, the fourth the Son of Jupiter and of Luna, the fifth the Son of Nilus and of Theone: See Cicero. But the Poets do scarce mention any other Bacchus, besides the Son of Semele. *A\* διὸς ὁ κρβε νύστα* Dionysius quasi διὸς νύς vel quasi διὰ λυσεύς, quod curas solvat; from him some Nymphs are named Nyssides.

**B**acchus was born in the City of Thebes, his Father was Jupiter, and Semele was his Mother. She suffered her self, while she was big with Child, to be deceived by the persuasions of Juno, who hated all the Mistresses of her Husband. For Juno disguised her self, and came in the habit of an old Woman to Semele, telling her, That it concerned both her Interest and Honour, that Jupiter should visit her in the same manner as he did Juno, with his Thunderbolts in his hand, and that he should beg from him this favour. Jupiter could not deny her the request, but it happened that she was by this means consumed, according to Juno's desire. The Child's danger moved Jupiter, who presently separated him from his dead Mother, and shut him in his Thigh, until the time of his Birth was expired; so that he did him the Office of a Mother: For that reason Bacchus is called *Bimater*. Other Names are given unto him, as \* *Dionysius, Liber, Bromius, Lycaeus, Lenæus, Evan, &c.*

As soon as he was born he was delivered to *Silenus* and the Nymphs, some say to *Ceres*, to be by them brought up; they were therefore in reward of their good Service received up into Heaven, and there changed into Stars, now called *Hyades*.

When

When *Bacchus* came to be of Age, he passed through most part of the World, and made War upon the *Indians*, whom he overcame, and in their Countrey he built the City of *Nisa*. He was the first that introduced the Custome of Triumphant, and at that time wore a Golden Diadem about his Head. His Chariot was drawn by Tygers, his Habit was the Skin of a Deer, his Scepter was a little Lance, adorned with branches of Ivy and of the Vine. He invented the use of Wine, which he gave to the *Indians* to drink; at first they imagined, that he had given them poyson, because it made them both drunk and mad. They did commonly sacrifice unto him Men, but since his expedition into *India*, he was content with other Sacrifices; for they offered unto him afterwards nothing but Asses, and Goats; to signifie, that those that are given to Wine, become Sots, as Asses, or as lascivious as Goats. *Bacchus* was brought up with the Nymphs, which teacheth us that we must mix Water with our Wine. He never had other Priests but Satyrs and Women, because the latter had followed him in great Companies in his Journeys, crying, singing and dancing, continually. Therefore they were named *Bacchanales, Mimallones, Lena, Bassarides, Thyades, and Menades*, Names that expresse fury and madness. The greatest solemnities in honour of this God, were every three years, called therefore *Trieterea*, or *Orgya*, from the word *ὄργη*, which signifies a transport of Anger, because these mad Women cloathed themselves with Skins of Tygers, Panthers; and in their hair hanging down they ran over the Mountains with lighted Torches in their hands, crying aloud, *Eu hoe Evan, Eu hoe Bacche,*

Bochart draws most of the Fables of *Bacchus* from the signification of the Hebrew and Syriack words.

Therefore named *αἰμνστής* Διόνυσος, cruel *Bacchus*,

*Εἰς ζῆλον εἰς ἀδυσ, εἰς ἡλίου, εἰς Διόνυσος. Orph.*

*Anacreon.*

that



that is, Good Son ; a name given to him by *Jupiter* when in the War with the Gyants, this *Bacchus* in the form of a Lion, ran violently upon the first and tore him in pieces.

*Additional Note.*

He was also painted riding upon a Tyger, in one hand a bunch of Grapes, in the other a cup full of Wine.

Bacchus was  
called Hede-  
rens, Serva-  
tor, Lyfius,  
Lyens, Nyfæus,  
Leneus, Dithy-  
rambas, Bri-  
feus, Sebaſius,  
and the Ceſſa-  
ſear, à vene-  
rando, Iacchus,  
Eleleus, Thya-  
nius Nyctelius,

Ovid. lib. 4. Metam. He is called *Vitifer*, *Thyoneus*, Hor. lib. 1. *λύσιθ*, *Menoles*, *Methymneus deus*, *Δυσίχνης*, *Osiris*, *Hebon*, *λαμπήης*, *Calydonius*, *Eubulfus*, *Optimi consilii Deus*, *Zagreus*, *Edonius*, in Ovid. *Oreos*, *Viotalt* by the *Arabians*, &c. See *Orpheus* in Hymn. *Nebrodes* was another Name of *Bacchus*, which *Bochart* derives from *Nimrod*; *Homer* saith, that he was born in *Arabia*: It is probable, that he was adored after his decease for *Bacchus*.

**Βάχης, Fur-**  
*ore percitus,*  
a mad man,  
and a mad  
god.

*Juno* could never endure the sight of him, therefore she labour'd to drive him out of Heaven, and to banish him from all Society; he fled from her fury, and as he was resting himself under a Tree, a Serpent named *Amphisbæna*, bit him, but he kill'd

kill'd it with a Vine Branch, which is a mortal  
poyson to some Serpents. *Juno* continued her hatred  
for him because he was her Husbands Bastard, until  
she cast him into a fit of madness, which made  
him undertake an Expedition against the *Indians*,  
and over-run all the East Countries: *Lusus* was  
his Companion, from him *Portugal* is called  
*Lusitania*.

The truth is, *Liber* otherwise called *Dionysius*, or *Osiris* by the *Egyptians*, was a King of *Nysa*, a City in *Arabia Fœlix*, who taught his People, and the Inhabitants of the adjoining Countries many useful Arts, as the ordering of the Vine, and the preserving of the Bees. He established several good Laws; he is therefore called *θεσμοφύτης*. He perswaded the people to sacrifice to their Gods. He was therefore mightily honoured by all civil Nations. The *Grecians* established several Festival days in honour of him; the chief are their *Trietoria*, kept every three years in remembrance of his *Indian Expedition*, performed in that space of time, their *Apaturia*, their *Pballica*, and their *Lenæa* in the beginning of the Spring, that he might bless their Vines. This latter Festival was named *Orgya*, because his Profelytes did express in it nothing but fury and madness, although this name is sometime taken for all other Festivals. The *Romans* had appointed the *Ascolia* in honour of *Bacchus*, at which time they carried the Statues of this God about their Vineyards, as the Papists do beyond Sea their Host, or the Priest's God about their Fields, that he might bless the fruits of the Earth. Afterwards the Procession of

*Hammon*, that had Rams-Horns upon his Head ; or because *Dionysius* first taught the use of Plowing with Oxen, or because Wine makes Men cruel and audacious.

He is called  
*νεπαϊ* & *βύ-*  
*νης* & *Pindar.*  
*Et Horat. lib. 2.*  
*Od. 19. and*  
*Ovid. in Sapph.*  
*Accedant capiti*  
*cornua, Bac-*  
*chus eris. Else-*  
 where he is  
 named *βύ-*  
*κων* because  
 he was the  
 Son of *Jupiter*



This Festival is called the Festival of God. It is about the month of May.

*Bacchus* did return to his Altar, and there they raised the consecrated Victim upon the top of a Lance, and burnt it to the honour of *Bacchus*; besides they took his Statues and Images, and hanged them upon high Trees, imagining that they contributed to the increase of the Grapes, and of the Wine.

Now the Beasts that were dedicated to *Bacchus*, were the Goats and the Dragons; the *Egyptians* offered Sows. The Trees consecrated to him, were the Ivy-tree, the Oak, the Fig, the Vine, the Smilax, and the Fir-tree. It was the Custom that all those that sacrificed to *Bacchus*, approached his Altars with a Branch or a Crown of one of those Trees in their hands, which they offered unto him. *Bacchus* was sometimes seen with a Garland of Daffadill or Narcissus about his Head. His Priests were Women painted in frightful shapes, with Snakes for their Girdles, and Serpents twisted about their Hair, to represent their cruelty; for when they performed the Solemnity of this God, they ran with lighted Tapers and Swords in their hands, and sometimes destroyed one another, as *Agave* did her Son *Pentheus*, for despising *Bacchus* and his Sacrifices.

This God did, as the Poets tell us, punish all those persons that neglected or oppos'd his Worship. *Alceibous* was changed into a Bat, because he would not sacrifice to him. And the Pyrats of *Tyre*, that stole him with an intent to abuse him, were changed into Dolphins; for when they had brought him on Ship-board, he forced them into the Sea, in the shape of a raging Lion.

*T. Livius* relates a strange story of the Festivals of *Bacchus* in Rome, introduced by a Fortune-teller

*Philostrat.*

See *Homer* in Hymn. And *Ovid. Metam.*

*T. Liv. l. 39.*

teller of Greece. Three times in a year the Women of all qualities met in a Grove called *Simila*, and there acted all sorts of Villanies, those that appeared most reserved were sacrificed to *Bacchus*; and that the cry of the murdered and ravished Creatures might not be heard, they did howl, sing, and run up and down with lighted Torches. When the Senate was acquainted with these night-meetings, and their filthy practices, they banished them out of *Italy*, and punished severely the promoters of them.

## CHAP. VIII.

### OF MERCURY.

HE was esteemed one of the most remarkable of the Gods as well for the Nobility of his Birth, as for divers Offices attributed to him, which are very pleasantly described in the tenth Ode of the first Book of *Horace*.

He was the Son of *Jupiter* and of *Maia*, Daughter of *Atlas*, who bears up the Heavens with his Shoulders, he was born upon the Mountain *Cyllene*, which is in *Arcadia*.

His ordinary Office was Ambassador and Interpreter of the Gods; in this quality, he had Wings at his Heels, and at his Head, and in his Hand a *Caduceus*, which was a Rod with two Serpents, twisting their tails about it, in token of peace and amity. It is thought that *Mercury* is

*Horat. l. 2. Od. 17. Jovis jussu venio, nomen Mercurii est mihi, Plaut. in Amphitr. and Homer calls him Διὸς καὶ Μαίας υἱόν. Jamque per humentem Cyllenius (i. e. Mercurius) umbram, Aligero lapsus portabat jussa parentis. Sil Ital. l. 3. Bell. Pun.*

In Greek *Ἑρμῆς. quia Interpres erat & Nuncius Deorum. Mercurius, quasi mercium curans. Mercuri facunde nepos Atlantis. Horat. l. 1. Ode 10. From him all Ingenious and Learned Persons were named Mercuriales.*

the



the Discourse which interprets our mind and thoughts, it flies as he did, for there is nothing more quick and speedy than Discourse, which hath the power of gaining and uniting hearts.

Ω δὲ αἶδ' αὖ  
 αὖ Περσεφόνης  
 ὃ χθονὶ ἐρμῆ.  
 Sophocl.  
 Electr.

Another of his Offices, was to shew the ways, and to guide the deceased Souls into Hell ; therefore the Poets say, that none can dye until *Mercury* comes with his Rod, to break the tye, that unites the Soul to the Body. When these Souls have passed many years in the *Elysian* Fields, and after that they have drunk of the River *Lethe*, as we shall see in the following Chapters, the same *Mercury*, by the virtue of his Rod, doth cause them to pass into other Bodies to live again, according to the judgment of those that believe the *Metempsychosis*.

He invented the Lute, and a Kind of Harp, which he presented to *Apollo*. He was also the God of Eloquence, which was of great use to him in his Embassies and Negotiations. He was also the God of Thieves, because he had been a very subtil Thief himself, as may appear by what he did to *Apollo*, when he fed the sheep of King *Admetus*, for he stole from him a great many, and was not discovered by any, but only by the Shepherd *Battus*, who was changed afterwards into a Rock by *Mercury*, because he revealed him, notwithstanding his promise to the contrary.

*Mercury* had one Son by the Goddess *Venus* his Sister, who was named *Hermaphrodite*. This Child happen'd to meet with the Nymph *Salmacis* at a Fountain ; the Gods at her earnest request made both of their Bodies but one, in such a manner, that both Sexes were conserved entire. By this the Poets do give us to understand the

union

union that should be between married Persons ; they ought to be but one body, and one heart.

Some say that this *Mercury* made *Dadalus* so excellent an Architect, and taught him so many rare Inventions, that they rendered him famous all over the World. This *Dadalus* left the City of *Athens*, to offer his Service to King *Minos* in the Isle of *Crete* or *Candia* ; where he built a Labyrinth with so much art, and with so many windings, that those that did enter in could scarce get out again. He was shut into it himself, with his Son *Icarus*, because he had offended the King ; but he made Wings for himself, and his Son, to fly through the Air out of Prison. All things succeeded well to him ; but for *Icarus*, because he ventured too near the Sun, notwithstanding the admonition of his experienced Father, the Wax that fastened his Wings to his shoulders melted by the heat of the beams, and he fell into that Sea, which since bears his Name.

#### Additional Note.

*Mercury* was admired for his nimbleness, which he expressed in several occasions ; when he stole from *Mars* his Sword, from *Vulcan* a pair of Tongs, from *Apollo* his Arrows and his Beasts, from *Venus*, her Girdle, and from *Neptune* his Trident. He had also undertaken to convey away the Thunderbolts of *Jupiter*, but the fear of his displeasure hindred him. He was much revered by the *Egyptians*, who worshipped him in the Image of a Dog, called *Anubis* ; and by the *Gauls*, who caused several Men to bleed at his Altars. It is reported of him, that he taught the Arts and Sciences

He is said to be a watchful God.  
 August.  
 The Egyptians painted his face half black and half of Gold.  
 Tertull.

E

in



Some think  
him to be  
*Moses*.

*Mercurius* was  
called *Cyllenius*  
and *Cyllius*, *Ca-*  
*ducifer*, κηρυξ  
θεῶν, χρυσόρ-  
ραπης, *Acace-*  
*sius*, τεκέ-  
φαλῶ, ἀμυ-

κλῶ, ἀργυροφόντης, σεραϊῶ. Thoth by the *Egyptians*, or *Theuth*, *Thau-*  
*zus*, *Gr. T. Livius* saith that he was *Mercurius*; so doth *Philo Biblius*,  
and that he invented the manner of Writing, and several other Arts.  
Πρῶτῶ ὁμῶ ἰδὼν δρεπάνῳ ἐπὶ βότρω ἐγείρειν. *Mercurius* was also  
named ἀγώνιῶ, κειοφόρῶ, because he was painted carrying a Ram;  
διὰ τορῶ, *Internuncius*; ἐρίωνιῶ, ἡγεμόνιῶ, χαιιδότης, τειομέγισῶ,  
because he did reveal the Mystery of the Trinity to the Heathens, as  
*Suidas* saith.

Called there-  
fore ἐνόηῶ,  
ἐρημῶ.

in *Egypt*: It is probable, that the famous *Tris-*  
*megistus*, who flourished in the first Ages of the  
World, was worshipped under this Name of  
*Mercury*. As he was the God of Eloquence,  
they did consecrate unto him Tongues. His Statue  
was usually placed in the Market, therefore he is  
called ἀγοραῖῶ. He was painted with yellow hair  
and a purse in his hand, to intimate the Advan-  
tage we may expect by Diligence and Learning.

*Mercurius* was also the God of Merchants,  
of Shepherds, and of Dreams; the *Egyptians*  
received from him their Arts and Sciences, and  
therefore they did honour him more than other  
People. He was painted with the character of an  
ingenious man, because they prove very inge-  
nious that are born when the Star of *Mercu-*  
*rius* governs. He was named *Cyllenius* from  
the Mountain *Cyllene*, where he was bred and  
born; and *Camillus*, which signifies an Officer.  
His Statues were placed in the ways, unto which  
they did offer their First-fruits; he and *Miner-*  
*va* were worshipped in one Temple together;  
the *Greeks* placed his Image over the door of  
their houses, because as he was the God of Thieves,  
he was best able to protect the house from their  
violence.

His Image was sometimes made as that of  
*Hercules Gallicus*, mentioned by *Cæsar*, out of  
whose mouth came forth Chains of Gold, which  
were

were joyned to the Ears of several little men that  
stood as his Feet. This expresseth the power of  
Eloquence, that enslaves & governs the Auditors,  
and makes men more able to command than  
strength and valour.

## CHAP. IX.

## Of VENUS.

WE have already mention'd her Birth in the first  
Chapter, but the other Poets tell us, that she  
was the Daughter of *Jupiter* & the Goddess *Dione*.

There are three *Venus*'s mentioned in the Poets,  
the first was the Daughter of *Cælus*, the second crept  
out of the froth of the Sea, the third was Daughter  
of *Jupiter* and *Dione*, who was married to *Vulcan*.

She was the Goddess of Love and Pleasures, be-  
cause of her extraordinary Beauty: Her Chariot  
was dragg'd only by Swans and Pigeons, lascivious  
Birds; and the places where she was most adored  
were *Amathus*, *Cytherea*, and *Paphos*, pleasant  
Mountains in the Island of *Cyprus*.

She had several Children; *Hymenæus* the God  
of Marriages was one of her Sons, and the three  
Charities or Graces were her Daughters, that  
kept her company: She was also Mother of  
the two \* *Cupids*, Gods of Love; the one was ho-  
nest, the other was the God of unlawful and carnal  
Pleasures, he had Wings upon his back, and a Qui-  
ver full of sharp and burning Arrows, by which he  
did enflame and heat their hearts. The infamous  
*Priapus*, mentioned in Holy Writ, did also acknow-  
ledge her for his Mother. Unto this God no other  
and of *Terra*. *Hesiod*.

*Venus*, quod  
per eam omnia  
proveniant.

*Cicer*.

Ἀφροδίτη, or  
ἀφρογένεια,  
quia ex spuma  
nata erat.

She is named

Κερνίδης by

*Homer*, μήπως  
ἢ Κερνίδης  
κεχολώσθαι

αἶκεν Ἀχιλ-  
λῆς τόνδε,

i. e. *Aeneas*,  
κατακτείνῃ,

*Homer*. Il. 20.

\* There are  
three *Cupids*:

1. The Son of  
*Mercurius*

and of *Diana*;

2. of *Mercu-*  
*rius* and of

*Venus*; 3. is

*Anteros*, born  
of *Venus* and  
of *Mars*, *Ci-*  
cer.



She was named *πᾶνδημος*, *popularis*, because she had been a common Strumpet; A-

*naitis*, *Amathusia* or *Amathuntia*, from *Amathus* in *Cyprus*; *Dionea*, from *Dione* her pretended Mother; *Cytheraea*, from *Cythera* an Island; *Philomida*, *καλλιπύγη*, *Gentrix*, *Cnidia*, *Sicyonia*, *Hortensis*, *ἐλικώπις*, *Migonitis*, *Elephantina*, *Architis*, *Symmachia*, *Erycina*, *Melanis*, *Zerynthia*, *Nepthe* and *ἄδωρ*; by the *Egyptians*, *Elymea*, *Sycensis*, *Syria*, *Cypris*, *Paphia*, *Apaturias*, *Acraea*, *Melinea*; some of these Names were given to her from the Places where she was worshipped.

#### Additional Note.

In the City of *Rome* several Temples were built to *Venus*. There was one to *Venus Erycina*, where was the Statue of *Amor Lathens*, dipping his Arrows in a River; another to *Venus Libitina*, where the Urns & Coffins of the most considerable of *Rome* were placed and kept. Another to *Venus Verticordia* who was also called *Dea Viriplaca*, where the women did appear with their Husbands, when there was any difference between them, to find some way of reconciliation. After the Ceremonies appointed for that good Office, they did return to their home many times with that satisfaction that they sought. There were several other Images and Names of *Venus*. There was in *Rome*, *Venus Calvata*, with a bald Pate; *Venus Barbata*, with a long Beard, falling down to her Navel, *Venus Cloacina*, or *Cluacina*. In *Greece* the *Lacedemonians* erected a Statue to *Ἀφροδίτη ἐπλίτις*, in memory of that famous Victory obtained by the Women of the *Messenians*, their deadly Enemies. Her usual Sacrifices were Doves, Pigeons, Sparrows, Swans, &c. The Rose, an inducement to Love, the Myrtle Tree, a symbol of

From hence armed women are named *ἐπλίτιδες*. *Venus hæc in vestra Columbia Claud.*

of Peace, were dedicated to this Divinity, who was sometimes represented with Fetters at her Feet,

Her Children were many; *Priapus* the God of Gardens was the most noted, although he was the most deformed. It is reported, that when *Bacchus* came from *India*, *Venus* went to meet him, and crown him with Garlands and Roses. He in requital begot on her this mishapen Fellow *Priapus*, who came to be thus deformed by the Incantments of *Juno*, for he was bewitched in his Mothers Womb. He was no sooner in the World, but when she beheld his ugly shape, she caused him to be conveyed out of her sight.

He was painted in such a manner, that it is not convenient to represent it in this place, only we may say, that his lap was full of Flowers and Fruits, and in his right hand a Sickle.

*Hymeneus* was the Son of *Liber* and of *Venus*, he was named *Thalassius* amongst the *Romans*; he was the protector of Virginity, and the God of Marriages, unto whom the new-married Virgins did offer Sacrifice, as they did also to the Goddess *Concordia*.

In the City of *Rome* there were two *Cupids*, called *Eros* and *Anteros*, to represent mutual Love, for they strove one against another, who should have the branch of a Palm-tree that was between them, to express that contention that should be between friends, to deserve the Palm, or the honour of excelling in love and friendship.

they come from a different Radix. *Cupido* was named *ἑρμῆς*, *ἑρμῆς*, *Tyrannus*, *Harpys Deus*, *ἡδύς*, *πανδαμῶταρ*, *ἑρως*; *τύπλος*, &c.

He was named *Typho*, *Muto*, *Orneates*, *Lampacus*, *Pammyles*.

*ἑρως* vocantur *Aligeri Dei*. It is to be noted, in Greek, that *ἑρ* signifies *lawful Love*, but *ἑρως* *unlawful*;



## CHAP. X.

## Of AURORA, and of such like Deities.

*Genetrix primæ Roscida lucis. Seneca in Thyest. act. 4.*

THAT Light, which we perceive before the Rising of the *Sun* upon our Hemisphere, hath been taken for the Goddess *Aurora*, who according to the Opinion of the Heathens, doth come upon a Golden Chariot, having her fingers dropping with Dew, to foretell the arrival of the *Sun*.

She fell in love with *Tithonus*, the Son of *Laomedon*, whom *Jupiter* at her request made Immortal, without granting unto him the privilege of continuing always young. When he came to be extreme old, he was impatient of those many evils that did trouble him in his decrepit Age; therefore he consented to be metamorphosed into a Grasshopper. This Fable contains much truth, for it is certain, that *Tithonus*, a great lover of Astrology, was wont to rise by break of day to behold the Stars. This continual and constant vigilancy had rewarded him with a long life, and preserved him from all sickness; but as old Age, amongst other Vices, is subject to excessive prating, from hence it is that they imagined that old *Tithonus* was turned into a Grasshopper. From this Marriage of *Aurora* with *Tithonus*, did proceed the courageous *Memnon*, who went to the *Trojan War* to the assistance of *Priamus*; and was there challenged into the field, and kill'd by *Achilles* in a single fight; at which loss *Aurora* was extremely afflicted; therefore when

when his Body was in the flames, upon the pile, she changed him into a Bird. The *Egyptians* to honour his valour, did dedicate unto him a Brazen Statue, of which it is reported, that when it was visited with the Beams of the Morning Sun, it appeared most pleasant, and yielded an harmony grateful to the Ear.

That Star that we call *Venus*, which rises at break of day, was the Daughter of *Aurora*, it is called also *Lucifer*, or *Phosphorus*, when it marches before the Sun; but at night, when it remains behind, at Sun-setting, it is named *Vesper*, or *Hesperus*: Its Office is to appear at the head of all the other Stars, when they come to enlighten the night.

## Additional Note.

*Aurora* is said to be the Daughter of *Hyperion*, and of the Nymph *Thia*, or of *Titan* and the Earth. When her Husband grew old and loathsome, she laboured by certain Herbs to remedy her own grief, for by their vertue she restored unto him, in his decrepit Age, his youthful heat and vigour, and removed from him those weaknesses, that were grievous unto both.

She is named by the Poets *Aurea*, ἀγρε-  
λεία δὲ τι-  
τάνῳ, λαμ-  
παρόρος,  
*Memnonis mater*, *Lutea*, *Roscida*, *Crocea*,  
χρυσόπτερον,  
*Pudori color*.

If the Heathens have enrolled *Aurora* in the number of the Gods, we must not wonder at what they have believed concerning the *Sun*, and the *Moon*, as we have already seen, and of all the other Heavenly Bodies, who were as they affirm, certain Men, and Animals, translated from Earth to Heaven, and changed into Stars. Several of them held the Rank of Gods, as *Hercules Cepheus*, and his Wife *Cassiope*, his Daughter *Andromede*, his Son-in-law *Perseus*. *Erichthonius*, who was begot of the Seed of



*Vulcan* when he offered violence to *Minerva*, and was also delivered to the Daughters of *Cecrops* to be brought up: Because they observed not *Minerva's* advice; but curiously searched into the Basket, where this new-born Monster was hid, they became mad.

This *Erichthonius* was the first that invented the use of Coaches and Chariots, to hide his deformity, because he had nothing but Dragons feet. He was King of *Athens*, and governed his People with Justice and Equity.

At the Northern Pole is that Constellation called *Cynosura*, or the *Little Bear* that serves to direct the Mariners: This *She-bear* was one of the Nymphs that had the tuition of *Jupiter* when he was an Infant. The *Great Bear* is otherwise called *Helice*, or *Calisto*, she was Daughter of *Lycaon*, King of *Arcadia*, and was changed into a *Bear* by the Goddess *Diana*, because she had dishonoured her Company, by suffering *Jupiter* to rob her of her Virginity, which she had promised to keep. *Jupiter* was so much moved with compassion, that he carried her into Heaven, and changed her into this Constellation.

Although some name it the *Chariot*, because of the disposition of the Stars that form and represent a perfect Chariot; the Stars that are next adjoyning are called *Arctophylax*, that is, Keeper of the Bear, or *Bootes*, that is Driver of the Chariot. *Orion* also, who is the fore-teller of Rain, is placed in the Heavens; he had done good service to *Diana* in Hunting, and had so much strength and skill, that he did not fear to meet with any savage Beast although it were the most furious. The Horse *Pegasus* was also there

there promoted, and the Serpent that kept the Apples of the *Hesperides*, with the Eagle that brought *Ganymede* to *Jupiter*; the whale that *Neptune* sent to devour *Andromeda*, the Great Dog, and the Lesser Dog, otherwise named *Procyon*, with many other Creatures, that are all placed either in the *Zodiack*, or in some other parts of the Heaven.

*Orion* is said to have been begot of the Urine of *Jupiter*, *Mercury*, and *Neptune*, who pissed in an Oxes Hide, when they were feasted by *Hyreus*, and to requite him for his kind Hospitality, they advised him to bury the Hide ten Months in the ground, and promised him then out of it a Child, because he had none. *Orion* became an excellent Hunter, and in this employment he served *Diana*; but when he began to boast of his skill, she killed him: Not long before he adventured to ravish *Mecops* Daughter of *Ænopion*, who punished him by putting out his Eyes; but by *Vulcan's* help and assistance he recovered his sight again.

Ὠρίων τετρα-  
ταρ δ' ἀπὸ μν-  
τιρῶ ἀνθρώ-  
πων. Non.  
Dionys. lib. 13.  
vers. 99.

## CHAP. XI.

### Of NEPTUNE, and the Deities of the Sea.

**N**eptune was one of the Children of *Saturn*; he had to his lot the Command of the Seas; and of the Waters, when the World was divided amongst him and his Brethren; his Scepter was a Trident, and his Chariot a great Shell of the extremities of Land, see *Plutarch*. in *Iside*: ποσειδῶν or ποσειδάων, a Phœnician word פִּסְטָן *Pesitan*, i. e. extended, large and spacious; a word synonymous with *Japhet*; see *Gen.* 9. 21. *Bochart*. in *Phaleg*. lib. 1. cap. 1.

Neptunus ab  
νῆψω, which  
the Egyptians  
understood to  
be the Pro-  
montories and

Sea,



Sea, which was drawn either by Whales, or by Sea-Monsters, or by Horses that had the lower part of Fish. His Wife was *Amphitrite*, so named, because the Sea doth encompass about the Earth. He obtained her by the means of a Dolphin, that was afterwards advanced amongst the Stars, near *Capricorn*. He taught Men the use of the Horse, which he caused to come forth of the Earth with a blow of his Trident, at the dispute that he had with *Minerva* about the name of the City of *Athens* in the *Areopagus*. But because he had been engaged in a Conspiracy against *Jupiter*, he was confined to the Earth, where he was forced to offer himself to the service of King *Laomedon*, to build the City of *Troy*, as we have seen in the Story of *Apollo*. \* The *Tritons*, half Men and half Dolphins, were his Children; they were wont to accompany him, founding certain Shells, in form of a Trumpet. He begot also the *Harpies*, by the acquaintance that he had with the Earth; they were Monsters that did ingeniously and perfectly express the qualities of a Niggard. They had faces of young Maids, although somewhat pale, but their bodies were like the Vultures, with wings and Claws both at their hands and feet, their bellies were insatiable, and of a prodigious bigness; whatever they touched was infected and spoiled, and they stole all that came near them.

*Additional Note.*

Of Neptune.

*Neptune* was esteemed a famous God, because the Heathens judged him to have the command of one of the Elements; he was called *Consus*, for the *Romans* do affirm, that he advised them, in the first beginning of their Empire, when there was

was a scarcity of Women in their City, to steal from their Neighbours, the *Sabins*, a convenient supply of that Sex. He was named also *Neptunus*, *Hippius*, or *Equester*, because he taught Men the use of Horses; and as the Fable informs us, he created at *Athens* an Horse, when the City was built. The *Romans*, to acknowledge the benefit, that their Empire had received from Horses, instituted Horse-Races in honour of *Neptune*. The Sea is called by his Name, either because he was Admiral of it in the Reign of *Saturn*, or because this greedy and inhumane God did drown him in the Sea as soon as he was born. He had a famous Temple in *Rome*, enriched with the Spoils of many Sea Victories; but he received a signal affront when *Augustus* the Emperour caused his Statue to be pull'd down, because he was thought to have raised against him a Tempest at Sea, where he had received some loss, with no small danger of his life.

The Wife of *Neptunus* was the Daughter of *Ophionis*, *Salacia* by name, i. e. according to the judgment of *St. Austin*, the lower part of the Sea; others name her *Amphitrite*.

The Ocean where *Neptunus* commanded was esteemed a God, the Father of the Rivers. His Effigies was much like to that of a River, a great Man with Bulls Horns upon his Head. His Wife was *Thetis*, of whom he had *Nereus*, and *Doris*, that married together, and put into the World many Daughters, called Nymphs. Some of them ascended up into Heaven, but those that had green locks of hair remained upon Earth, amongst the Waters, the Meadows, the Forests. The *Napea*, the *Dryades*, and the *Hamadryades*, did dwell in the Woods, in the Meadows, and amongst

\* Ἰχθυοκέν-  
ταυρος, *Virgil*.  
*Æneid. lib. 10.*

Διχθάτος ἐν-  
νοσίχαι θεοῖ  
τιμωρῶν δαίμον-  
το ἰππῶν τε δ-  
μητὴρ ἔμψυαι  
σωτηρὸς το  
νηῶν. *Homer*.  
His surnames  
were βασιλῆς,  
Tridentifer or  
Tridentiger De-  
us, ταυρεῖος,  
ταυρεῖονος,  
μυκάτης, πον-  
τομέδων, ἰππι-  
ος, Τενάριος,  
Ἰπποκρόνιος,  
Ἀσφάλτιος, Ἰσθ-  
μῖος, Σάμιος,  
Πετερεῖος, Ἡ-  
λικονῖος, Νίσυ-  
ρεος, ἐπὶ πῆ-  
λῳ, ἀλκιδύων,  
κένχρεος, Ca-  
nabus, ἐνοσί-  
χων, γαίης-  
χο, νυμφα-  
γέτης, ἐνερ-  
βιδῆς.



The Souls of the deceased are named Nymphs.

Yet Homer saith, *νύμφαι ὀρεσίδες καὶ παρθέναι*, i. e. the Nymphs of the Mountains, the Daughters of Jupiter, they were named *Oreades*, *Oro-*

*demniades*, and *Agrostinae*; these and the *ὑερῆες* are said to be born of Jupiter; but the *ἑταίριοι, ποτάμιοι, θαλάσσιοι, λειμωνιάδες* or *λιμναῖαι*, of *Nereus* and *Doris*. *Hesiod* speaks of three thousand Nymphs of the Sea; the most remarkable were *Amalthea*, that nourished up Jupiter, *Ovid. lib. 5. Fast.* *Aga* and *Helice*, who waited upon this God in his Minority; *Agle* mentioned by *Virgil*. *Thetis*, *Amphithoe*, *Eunica*, *Callisto* the Daughter of *Lycæon*, *Argyra*, *Daulis*, *Crenis*, *Salmacis*, *Thespeda*, *Agno*, *Lotus*, *Cyxane*, *Melinæ*, *Juturna*, *Ageria*, &c.

\* Or rather *Phorci*. *Hom.*

*Proteus* reigned in the Island of *Pharo* in *Egypt*, therefore named *Pharicus*, by *Homer* *Palladius* and *Phalagrus*.

amongst the Flowers and green Pastures. The *Naiades* were for the Fountains and Rivers, and the *Nereides*, that did borrow their Name of their Father, were appointed to the Sea. They did extremely love the *Halcyons*, Sea-birds, of whom this wonder is related, that they build their Nests upon the Waves of the Sea, in the midst of the most stormy Winters; but when their young ones do peep forth of the shell, the Sea round about them appears calm, and if it be rough they never come to any damage by it. The most remarkable of the *Nereids* was *Thetis*, who kept the Name of her Mother, she was so fair, that Jupiter fell in love with her; but when he heard the Destinies foretell, that if she was married, she should have a Son far more courageous and more dreadful than his Father, he willingly left her, and gave her to *Peleus*, the Father of *Achilles*, whose Actions and Life we shall describe in their proper place.

*Proteus*, Neptune's Shepherd, and the Leader of his \* *Phoci*, who were called Calves of the Sea, was another Son of *Oceanus* and of *Thetis*: The Romans called him *Vertumnus*, because he had the skill to change himself into all sorts of forms and figures, and was a great Fortune-teller; those that intended to make use of him, were

were to surprise him, and bind him fast, until he took his proper and natural shape, and told them what they desired.

*Glaucus*, *Ino*, and *Melicerta* were Sea Deities. *Glaucus* had been before a Fisher-man; at a certain time, having cast his Fish upon the Grass, and perceiving, that by the virtue of a certain Herb, which they touched, they received a wonderful strength, and did afterwards leap into the Sea again; his curiosity moved him to try the virtue of it himself. He had no sooner tasted of it, but he fell into a fit of madness, and cast himself into the midst of the Waves, where the Sea Divinities had a care to receive him, and admit him into their Society.

The Story of *Ino* is more various; *Athamas* King of *Thebes* had married her in second Nuptials, after that he had divorced his former Wife *Nephele*. This *Ino* was resolved to destroy *Phrixus* and *Helle*, Children of *Nephele*. *Phrixus* to prevent the danger, ran away with the Ram, that had a Golden Fleece, the honour and riches of his Family. He and his Sister mounted upon it with a design to flee to some other Countrey; as they were passing over the Straits, between *Asia* and *Europe*, *Helle* fell into the Sea in a fright, from hence this place is named *Hellepont*. But *Phrixus* arrived happily into the Countrey of *Colchos*, where he offered his Ram to Jupiter and since this same Ram hath been admitted amongst the twelve Signs of the Zodiac; but the Fleece was put in the hand of *Aetha* King of the Countrey, who placed it in a Garden consecrated to *Mars*, and appointed a good Guard to secure it, as we shall see in the Story of *Jason*.

Hence Prov. *Γλαῦκος φάγων πόναν οἰκεῖ ἐν θαλάττῃ. Ovid. Metam. lib. 3. The truth is, Glaucus was an excellent Diver, that did commonly live in the Sea. Palephat.*

*Inno*



*Juno* was mightily concerned for the Children of *Nephele*, therefore she troubled the mind of *Athamas*, and caused him to run mad; in that condition he attempted to kill *Ino* and her Children, but she being surpris'd with so great a change, cast her self into the Sea with *Melicerta*. *Neptune* pitied her; and therefore received her into the number of the Divinities of his Train: afterwards she was esteemed to be *Aurora*, and therefore called *Leucothea*, the Break of day. Her Son was called *Palemon*, he was the God of the Heavens.

\* The Son of *Jupiter*, and of *Arete* the Daughter of *Hippota*, from whom he is named *Hippotades*; his Wife was *Leopatra*, of whom he had 12 Children, six Sons; and as many Daughters, named by *Deod.*

We must not here forget the God \* *Aeolus* for his Empire was upon the Waves of the Sea. He was the God of the Winds, and dwelt in one of the Islands near *Sicily*, where he kept the Winds close prisoners, giving them liberty when he thought it convenient.

Besides all these, there were certain Monsters that dwelt near the Sea, and terrified the Mariners. In the Straits of *Sicily* were *Scylla* and *Charybdis*. They report this *Charybdis* to have been a Woman of a savage nature, that ran upon all Passengers to rob them. When she had stolen the Oxen of *Hercules*, *Jupiter* kill'd her with his Thunderbolts; afterwards he turned her into a furious Monster, and cast her into a Gulf, that bears her name.

*Scylla* was the Daughter of *Nisus*, King of the *Megariens*; she fell in love with *Minos*, King of *Candia*, and for his sake she betrayed her own Father. For when *Minos* made War upon the *Megariens* (because the Inhabitants of the Countrey had cruelly put to death his Son *Androgeos*) and held the chief City *Megara* besieged: *Scylla* during the Siege did oft walk upon

the Walls, to recreate her self with the harmonious sounds which proceeded from the stones. For when *Apollo* built this City, he often laid his Harp upon the stones, and by this means imparted unto them that virtue, that when they should be touch'd, they should yield a most delightful sound. This young Princess beholding *Minos* from this place, began to entertain a kindness for him, which perswaded her to deliver the City unto him, upon condition that he should yield unto her desire and lust. The whole business did depend only upon an hair of a Purple colour, which was in the head of *Nysus*, for whilst he kept it he could not be overcome, therefore when he was asleep she cut it off. This Treason was not unprofitable to *Minos*, but he could not abide a Daughter guilty of so much cruelty against her Father, therefore he caused her to be thrown Headlong into a Gulf of the Sea, under the Promontory or Cape that is over against that of *Charybdis*. There she became a most horrible Monster, for all her lower parts, from the Girdle downwards, changed themselves into Dogs of several shapes, that continually barked there. Others there are, that relate this story otherwise; for *Ovid* tells us, how *Scylla*, was metamorphosed into a Lark, and *Nisus* into an Hawk, that did persecute her continually for her Treason. These say, that this was another *Scylla*, that the Witch *Circe* changed into this Monster, in a fit of jealousy, because *Glancus* had less love and kindness for her than for *Scylla*. We shall see in the nineteenth Chapter of the next Book, who this *Scylla* was.

The *Sirens* did also inhabit upon these Coasts of *Sicily*; their upper part was like fair Virgins, and

*Ovid. Metam. lib. 9.*  
 "Ενθα δ' ἐνὶ  
 Σκύλλῃ ναίει,  
 &c. γίνετα  
 αὐτὴ δ' αὐτὴ  
 πέλωρ κακὸν;  
 εἶδ' ἔκε τίς μιν  
 γηθήσε' ἐν ἰ-  
 δῶν. *Hom. in Od. 12.*



*Dulce malum  
pelago Siren,  
volucresque  
puellæ Scyllæos  
inter fremitus,  
Ec. Claud.*

and their lower did represent the tail and body of a great Fish. They sung such melodious tunes, that the Passengers were charmed and drawn to them, but it was to the end that they might destroy them; therefore they do very well typifie unto us unlawful Lust, for its pleasures and allurements will infallibly bring us to an unhappy end, unless we imitate the Example of *Ulysses* who commanded his Men to stop their ears with wax, and caused himself to be bound fast to the Mast of his Ship, when he passed by these Seas, That the *Sirens* might not prevail upon him. This craftiness of *Ulysses* did not a little vex them, for they hoped to obtain him and his Company for their prey.

*Additional Note.*

Some Heathens did believe *Oceanus* to be the Beginning and first principle of all things; he had a numerous Posterity: *Hesiod* reckons up three thousand Daughters, besides Sons. *Prometheus* was his intimate friend: he did many good offices for the Gods, particularly he brought up and nourished *Juno*.

*Hesiod in Theogonia.*

*Nereus* was his Son, who had about sixty Daughters that waited upon *Neptune*; his Habitation was in the *Ægean* Sea: *Hercules* went to enquire of him where he should find the Golden Apples.

*Apollod. saith,  
that Nephelæ  
saved them  
from the dan-  
ger, and fur-*

nished them with this wonderful Ram, that carried them through the midst of the Air; *Phrixus* arrived safe in *Colchos*; where he married *Chalciope* the Daughter of *Aetes*, see *Apollod. lib. 1.*

where

whereupon *Ino* in hast caught hold of *Melicerta*, and cast her self with him into the Sea: He was called *Palemon*, or *Portunus*. God of the Harbours. In some places of *Greece* Children were offered in Sacrifice to him.

The *Sirens* are noted for their folly and cruelty: These are the names of the chief of them, *Aglaope*, *Pisinoë*, *Thelxiope*, *Molpe*, *Alogophonos*, *Leucosia*, *Ligea*, *Parthenope*. The last gave her name to the famous City of *Italy*, *Naples*, anciently called *Parthenope*. They played very well upon several Instruments of Musick, insomuch that they challenged the *Muses*, by the perswasion of *Juno*. In the Island of *Crete* was the meeting, where the poor *Sirens* were shamefully overcome by the Nine Sisters, who took from them their Wings, and made of them Crowns, which they all wore, except one who was esteemed the Mother of the *Sirens*, and therefore it did become her not to triumph over the shame of her Daughters. Their dwelling was between *Italy* and *Sicily*, all the Passengers are said to have perished there but *Orpheus*, who with the sound of his Harp overcame the noise of the *Sirens* Voices. *Ulysses* had the happiness to pass also without any harm: It is said, that they were so much grieved at the escape of this last, that they cast themselves headlong into the Sea, and have never since been seen.

*Vocatur Leucothea à Grecis, & Matuta à Latinis & habita est Dea maris.*

*Ovid. in Met. lib. 5.  
Orph. in Argonaut.  
Virgil. in Æneid.*

CHAP.



## CHAP. XII.

## Of the Deities of the EARTH.

**C**Ybele that we mentioned in the second Chapter as the Mother of the Gods, is also the Goddess of the Earth, therefore she was painted sitting, and crowned with Towns, & round about her a great number of Animals and Trees. The Shepherds did own her for their Goddess; amongst them she was named *Magna Pales*.

*Vocatur Pan  
ovium custos à  
Virgil.  
Theocric.*

*Phornutus  
thinks that  
Pan signifies  
that great God  
that includes  
all things with  
his presence.  
He was named  
ἐπιτάλτης, α-  
γελος θεός,  
βιαρχός, λυ-  
ταιος, σινός,  
συνετής: and  
by the Latins,  
Incubus, Ju-  
nus, Lycus, Faunus, Capripes, Lampæus, Nominus Menalius, from a Mountain;  
and by the Egyptians, Mendes; as Herodotus and Suidas relate.*

*Pan* was eminent amongst the Gods of the Fields; he was the Son of *Mercury*, who had assumed the form of a Goat to beget him; therefore his Beard and his Feet were like a Goats, with Horns upon his Head. He was called *Sylvanus*, although *Virgil* seems to be of another mind. He was the beloved of the Nymphs, who put themselves under his protection, and danced at the sound of his Pipe: The *Arcadians* did honour him as their God, offering unto him Sacrifices of Milk and Honey: The *Romans* also in the month of *February*, did dedicate unto him certain Festival days, called *Lupercalia*, from the place *Lupercal*, which was consecrated to him by *Evander*, where *Remus* and *Romulus* were afterwards brought up by a Wolf.

*Picus* the King of the *Latin* People had a Son named *Faunus*, that was also a famous God of the Fields, he invented many things necessary for Husbandmen. He was lookt upon as the Father of the other *Fauni*, and of the *Satyrs*, who did all

all wear horns upon their heads, and had Goats feet. When these *Satyrs* became old, they were called *Sileni*. They were great Tiplers of Wine; the chief and the ancientest of them brought up and tutored *Bacchus* in his Infancy; he was always described riding upon an Ass. This Animal became famous in *India*, when *Bacchus* made War against the *Indians*; for when it began to bray, the Elephants of the Enemies were frighted and disordered, which was the cause of the Victory. For a reward of this good service, *Bacchus* promoted this Ass amongst the Stars, near the Crab.

## Additional Note.

*Cybele* was originally of *Phrygia*, the Daughter of *Menoe*, an ancient King of that Countrey; she was cast into a Wood, and there left to be devoured by the Wild Beasts, upon some distaste that her Father had taken against her Mother. A Shepherd happily finding her, brought her to his home, and there caused her to be bred up as his Child. She quickly grew famous, when she came to years of understanding, because of her extraordinary beauty and skill in Musick, & in the curing of Infants Diseases, which caused the King to acknowledge her for his Daughter, and to grant unto her a Train better besitting her Birth. She afterwards became amorous of *Alys*, a young man of the Country, who because he could not have the liberty to marry her, got her with child. *Alys* *Catull.* was condemned to dye for it, and *Cybele* for grief became mad; so that she left her Fathers Court, *Ovid. in Me-* and ran up and down the Country with a Pipe and tam. Drum in her hand. After her death, when the *Phrygians* were afflicted with scarcity of corn, and divers diseases, the Oracle gave them this advice,



as a remedy to their evils, to worship *Cybele* as a Goddess. She was not well known amongst the Romans, until *Hannibal* was in the bowels of *Italy* with his Army. The Senate being frightened with several prodigious accidents, that happened at that time, sent to consult the Books of the *Sybil*s, where they found, that the strangers might be driven out of *Italy*, if *Mater Idea* did come to *Rome*: This obliged them to send Ambassadors to *Attalus* King of *Phrygia*, to beg from him the Statue of this Goddess, which was of Stone in the Town of *Pesinunte*. They brought it to *Rome*, and all the Dames of the City went out as far as the mouth of *Tyber* to welcome her. The next year a Temple was erected for her; her Priests were *Phrygians*, called *Corybantes*, they had over them one called *Archi-Gallus* an Eunuch, as most of them likewise were, therefore called *Semiviri Phryges*. They did perform her Solemnities with a furious noise of Drums, of beating of Brass, and of Musical Instruments. The *Corybantes* are *Jupiter's* Life-guard because they brought him up. The Pine-tree and the Box were consecrated to this Goddess.

Hence called  
*Mater Pessinun-*  
*tia*, or *Dea*  
*Syria*.

He loved also  
the Nymph  
*Syrinx* *Ovid*.

*Pan* was the God of the Mountains, and Sheep, also of Huntsmen, he loved *Eccho*, of whom he had a Daughter called *Irynges*: He was also beloved of *Luna*: His Sacrifices were performed in a deep Cave, situate in the middle of a thick Wood; they were wont to offer unto him Milk and Honey in Shepherds Dishes. He was painted with a stick in one hand, and a Pipe in the other, with a long Beard, and Horns of a great length upon his head and with Goats feet.

*Faunus* was also a God of the Fields; all the Apparitions in the Woods, & all the Voices were attributed to him.

C H A P.

# CHAP. XIII.

## Of the INFERNAL GODS.

IF we speak of Hell, according to the manner of the ancient Poets, we must represent it as a large subterraneous place, whither the Souls are conveyed when they go out of their Bodies. The God that commands there is \* *Pluto*, Brother of *Jupiter* and of *Neptunus*, his Wife is *Proserpine*, the Daughter of *Ceres*; he was constrained to steal her, for he had been refused of all the Goddesses, because of his ill looks, and the darkness of his Kingdom.

Several Rivers do encompass it, which we must all pass, before we can enter into it: *Acheron* is the first; *Styx* the second, this River did run round about Hell nine times; *Victory* was his Daughter, who having been favourable to *Jupiter* in the War against the Gyants, he by her means attained to so great credit, that when the Gods had sworn by his Waters, it was not lawfull for them to act contrary to their engagements; which when they did, they were depriv'd of their *Nectar*, and of their Divinity, one hundred years compleat. The *Styx* did rise out of a Fountain of *Arcadia*, whereof the waters are venomous, and of such a strange nature, that there is no metal that can keep them; nothing but the hollow of an Ass, or of a Mules Hoof, can retain this piercing water. The third River of Hell was the *Cocytus*, which did swell only with Tears. The fourth was *Phlegeton*, whereof the waters were boiling hot.

*claud. in rapt.*  
*Proserp.*

\* *Vocatur Dis*  
*Pater, Hades,*  
*Rex silentium,*  
*Aidonens, Age-*  
*filaus, Euse-*  
*lads, Chthon-*  
*nus Jupiter,*  
*Leptinis, Or-*  
*cus, Summa-*  
*nus, Soranus,*  
*Febrinus Deus,*  
*Vedius, &c.*



*Charon*, the Ferry-man, did offer his assistance and his Boat to carry over all that came from this Upper World. He did shew as little respect to the Lords, to the Grandees, and to the Princes, as to the meanest Slaves, because Death brings all men to an equality. They whose Bodies had not been buried, did wait many years upon the banks of the River, before they could be admitted to pass with the rest.

At the descent from the Boat they met *Cerberus*, a great Dog with three heads, instead of hair he was covered all over with Serpents.

He kept the Entry of Hell in such a manner, that he suffered all to come in, but none to go out.

Within was a dreadful *Night*, esteemed a Goddess, the eldest Daughter of *Chaos*, and the Mother of several Monsters, that did besiege this unhappy place; for besides Envy, Greif, Poverty, Care, Labour, Diseases, Cruelty, Despair, here were to be seen Death, and its kinsman Sleep: The latter was honoured as a favourable God unto Men, because of the rest which he procures unto us; one of his Officers was *Morpheus*, the God of Dreams, who had the cunning and art of taking all sorts of shapes. There were also the Harpies condemned to perpetual darkness, and the *Chimera*, that did vomit fire and flame, her head was like a Lions, her middle like a Goat, and her tayl did resemble that of a furious Dragon.

In these subterraneous places was the abode of the Furies, called otherwise *Diræ* or *Eumenides*, their names were *Tisiphone*, *Megara*, and *Alecto*, they were armed with flaming Torches, out of their mouth proceeded a filthy froth, a sign of their raging humour; their eyes did sparkle as the

*Intrantemque  
etiam latratu  
Cerberus urget.  
Claud. in Ruf-  
finam.*

*Homer. in  
Odyss.*

*Πρότε λέων,  
ὅπιεν δ' δει-  
κων, μέση δ'  
Χίμαιρα. Hom.  
Iliad. lib. 6.  
vers. 181.*

*Eumenidum  
ignes, Wars.  
Et face muta-  
ta bellum inte-  
grabat Enyo.  
Stat. in Theb.  
l. 8.*

lightning, and their heads instead of hair were adorned with long and dreadful Vipers.

In the Palace of *Pluto*, the three Sisters, (named *Sic Parca vo-  
luere. Stat. in  
Theb. l. 4.  
Of an inevita-  
ble death.*  
*Parce*) *Clotho*, *Lachesis*, and *Atropos*, did reside. These were the fatal Goddesses, or the Destinies, that did appoint unto every one the several adventures of his Life; what they had decreed according to the Judgment of the Gods could not be altered: They were more especially busied in handling the Thread, and disposing of the course of Mens Lives. The youngest held the Distaff and did draw the Thread, the second in age did wind it about the Spindle, and the third old and decrepit did cut it off, and this was followed with the immediate death of the person living.

As soon as the Souls were arrived in Hell, they went to give an account of their lives before *Minos*, *Rhadamanthus*, and *Æacus*, their Judges, who had in their keeping the fatal Chest, where the Names of all the living upon Earth were registered; out of it was drawn every mans name, when he was arrived at the end of his days. The Gods had intrusted these Men with this Office, because during their lives they had been very just in their Judgments. Here we must not forget what is related of *Æacus*, when the Plague had carried away all the Inhabitants of the Isle of *Egina*, where he was King, he obtained of *Jupiter* the favour, that all the *Ants* should be changed into Men, that the Island might be again filled with Inhabitants, they were therefore called *Myrmidones*. The truth is, they were thus named, because they did mightily apply themselves to the improvement of the ground, and like *Ants* were always stirring it up.

When these infernal Judges had pronounced their

*Clotho colum  
retinet, Lache-  
sis nec & Atro-  
pos occat. They  
are called also  
nona, decima,  
morta.*

*Urna nec incer-  
tas, versat Mi-  
noia sortes,  
Claud.*

*Numquam stan-  
te Pelopeia do-  
mo. Minos vo-  
cabit. A Senec.  
act. 1. in Thy-  
este; i. e. Mi-  
nos, the infer-  
nal Judge, will  
always be busie  
to condemn  
offenders,  
whilst Pelop's  
Family re-  
mains.*



their Sentence against the wicked Souls, they were cast headlong by the Furies into the bottom of *Tartarus*, a dreadful place designed for their punishment.

*Pejus inventum est siti arente in undis aliquid, & pejus fame biante semper? A. Senec. Thyest. act. 3. i. e. The ruine of the Family, worse than the torments inflicted upon him in Hell.*

There were to be seen the Gyants and the *Titans*, in the midst of the flames, loaden with huge Mountains, to hinder them from rising again, and *Tantalus*, who was ready to perish with hunger and thirst, encompassed with the abundance of all sorts of dainties. There was also *Salmozeus*, the King of *Elis*, who had been struck dead with *Jupiter's* Thunderbolts, because he had the impudence to counterfeit and play the God upon a Bridge of Brass, causing his Chariot to run over it, that it might make a noise like that of Thunder: In his course he cast on every side flaming Torches to represent the Lightning, and such of the Spectators, upon whom they did unhappily fall, were cruelly murdered by him.

*Virgil.*

*Homer.*

In this place were also the *Danaides*, or the *Belides*, so named from *Belus*, their Grandfather, they were the Daughters of *Danaus*, from whom the Greeks have taken their name *Danai*. This *Danaus* was forced to marry them to the Sons of *Egyptus* his Brother; they were equal in number, for *Egyptus* had fifty Sons for the fifty Daughters of *Danaus*. But these wretched Creatures cut their Husbands Throats the first Night that they came together, only one excepted; therefore they were condemned in Hell to fill up with Water a Tun without a bottom, which they could never effect, because at the same time, that they poured it in, it ran out at the other end.

Here

Here was also one *Sisyphus*, a famous Robber, forced to heave up a great Stone with his Shoulder to the top of a Mountain; when he was almost come to the end of his labour, it fell again to the bottom, so that he was constrained to be always beginning.

*Ixion* was here tyed about a Wheel, that did continually move. He was condemned to this punishment, because he had been so bold as to seek a too familiar acquaintance with *Juno*: *Jupiter* to be better informed of his intentions presented unto him a Cloud in *Juno's* likeness, of whom he begot the *Centauri*, half Men and half Horses.

All the Men, that had lived an honourable life, and all those that had ended their appointed time in *Tartarus*, were conducted into the *Elysian* Fields, places that did abound with all manner of delights and satisfactions. But at the end of a certain number of years, they did return into the World again, to live in other Bodies; and that the Souls might not retain any remembrance of these *Elysian* Fields, they drank of the River *Lethe*, that had the virtue to cause them to forget all things past.

#### *Additional Note.*

It is very remarkable, that the Papists follow in their descriptions and fancies of Hell, and its Suburbs, the Heathens, or *Romans*, their Predecessors, who with the Empire of the World have left them many of their Groundless Opinions, and strange Superstitions. As the former did imagine several Apartments underground, and subterraneous places, so the latter maintain divers retreats of the Soul after Death.

*Sisyphi lapis lubricus, Prov. in Senec. for a continual torment that returns upon one.*

*Membra celeriter differens cursu rota. A Sen.*

*Ψυχὴ δὲ ἐν ῥέεισιν ἡ μάστιγι, ἀϊδὸς ὁ βέλους. Hom. de Heclore, ll. 22. c. 362.*



Death. The Purgatory of the Poets described by *Virgil*, is the same as that of these mistaken Christians.

*Pluto* was the God of Hell, and of Riches; he had two Keys in his hand, and was attended by a dreadful Train, by *Cerberus* with three heads, by the Furies, the *Parca*, &c. He had upon his head a Helmet that did render him invisible, and all those that did wear it: by this is intimated the safety that Men find in the Grave. His Sacrifices were performed in the Night, and the Tree that was dedicated to him was the *Cypress*. He was a blind God, and did not love to see any light, therefore the Poets say that he is mightily afraid when the Earth do quake, and let in the day into Hell.

*Charon*, the Son of *Erebus*, and of the Night, was his Ferry-man, to convey the Souls of the Deceased unto him. This fellow was greedy of Money, therefore he would let none pass without a piece of Silver, which the Souls were wont to carry between their lips; those that were not dead, or unburied, were never admitted into this Man's Boat. Yet *Aeneas* by his Piety, *Hercules* and *Theseus* by their Valour, and *Orpheus* by his Musick, obtained the privilege of viewing Hell, and of passing to and fro in old *Charon's* Ferry-Boat.

*Cerberus* was an ill-shap'd and a cruel Mastiff, begot of *Typhon* and of *Echidna*; *Hercules* had the strength to drag him from under ground, and bring him to see the light of the Sun; when he was upon Earth, it is reported, that he vomited on the ground, ynd immediately a new Herb sprung up, called *Aconitum*, or Wolfs-bane.

In these lower Regions of the Earth, were several strange Goddesses; *Nox*, the Night, was she that had the greatest command; and that was one of the most remarkable; she was held to be the Mother of Love, Deceit, Old Age, Death, Sleep, Dreams, Complaint, Fear, and Darkness.

The Cock was offered in Sacrifice to her, and she was painted with black Hair, with a Garland of Poppies about her head, and her Chariot was drawn with black Horses, and in her Arms a white Boy signifying Sleep, and a black one intimating Death, both taking their rest.

The Harpies were a strange sort of Birds, painted with Womens Faces, Dragons Tayls, and Eagles Talons; they are sometimes called *Furie*, *Striges*, and *Lamia*. They were said to suck in the night the blood of Infants, there were three in number, *Aello*, *Ocypite*, and *Celano*. They were very troublesome at publick Feasts, in the night, and especially to blind *Peneus*; but *Calais* and *Zetus*, the two Children of *Boreas* and *Orythea*, had pity of the Old Man, having therefore Winged Feet, they pursued the Harpies, and drove them from *Peneus* his Table; afterwards they were confined to Hell. Their next Neighbour was a cruel Monster, named *Chimara*, that was dreadful, because of its mishapen Body, but much more because it breathed forth nothing but flames of Fire. The Furies had there their habitation; but when the Gods had any great design in the World, in raising of Wars, or troubling the Peace of Men, they sent for these Furies of Hell, who disguising themselves went

*Orti, Galen.*

*Hec omnis  
quam cernis  
anops inhumata  
taque turba est:  
Portitor ille  
Charon, hi quos  
vehit unda se-  
pulti. Nec ri-  
pas datur hor-  
rendas, &c.  
Virgil 6.  
Æneid.*



and performed the Commissions, with which they were intrusted, by applying their burning Torches to the heart and inward parts of the Persons, with whom they were concerned. This represents unto us, how the Devils do tempt us inwardly to evil.

The Heathens did imagine a severer Justice in Hell, than was upon Earth, for they placed three Kings, eminent for their upright dealing, to judge and dispose of the estate of every one, according to his deserts. The Souls were brought before them naked, without any ornament or name, that might render them recommendable, therefore the wicked were punished with fire, but the good were admitted immediately into the *Elysian Fields*,

*Ixion*, the Son of *Phlegias*, is remarkable amongst the wicked, by his horrid murder, which he committed under the pretence of Friendship, for he cast his Father-in-law into a pit of burning coals. His troubled Conscience caused him afterwards to wander up and down the Earth, until *Jupiter* out of pity made satisfaction for his crime, and received him into Heaven, where ease and pleasure caused him to become both wanton and ungrateful: He fell in love with *Juno*, and sought to defile *Jupiter's* Bed; when he heard of it, he presented unto him a serving-maid, called *Nephele*, or a Cloud, in *Juno's* habit, of whom he begot the lecherous *Centaur's*. By that means falling into disgrace with *Jupiter*, he was sent back again to the Earth, where he began to brag of his pranks, and relate how *Juno* had submitted to his lust, for which he was by *Jupiter* condemned to this torment in Hell, to be continually carried about a Wheel, which never stood still,

still, except when *Orpheus* was there playing upon his Harp.

*Sisyphus*, the Son of *Aeolus*, was accused for having discovered the Secrets of the Gods, and particularly of *Jupiter*, who had made him the Confident of his Love to *Aegina*, the Daughter of *Asopus*, also for having spoken irreverently of him, and for having spoiled and murdered strangers; for which enormities he was first slain by *Theseus*, and then sent to Hell to roll up a great Stone, that did fall down again and renew his Labours.

## CHAP. XIV.

### Of some other DEITIES.

BESIDES these common and universal Deities, that we have mentioned, the Heathens did fancy others, who had a particular kindness for certain Houses and Persons.

The domestick Gods were named *Lares*, or *Penates*, they were in shape like Monkies, placed in some private place of the house, or in the Chimney-corner; they honoured them as their Protectors, and did therefore make unto them offerings of Wine and Frankincense.

They did also imagine, that every one was born with two *Genii*, proper to his person, named *Damones*; the one was good and favourable, which perswaded him to honesty and virtue, and in recompence did procure unto him all manner of good things proper to our Estates; the other was the evil *Genius*, who was the cause



76  
cause of all wickedness and mishap, when ever he got the upper hand.

\* *Lubricum*  
*Nymen.*

*Vocatur δε  
Βασίλεια με-  
γίστη πανδε-  
κῆς, ἐσορῶσα  
βίον θνητῶν  
πολυφύλων,  
Ορφ.*

*Νύξ ἐρεβεννή  
τέκι Μῶμων  
ἣ ὀΐζυν ἀλγ-  
νέουσα. Hesiod.  
in Theogon.*

The Heathens did acknowledge also a Great Goddess, named \* *Fortune*, who had in her possession, and at her disposal, the honours, the riches, and the happiness of this life; she gave them and took them away at her pleasure. But this is noted of her, that she was blind, and very inconstant; in her hand was a Wheel which she turned without ceasing, raising sometimes Men on the top of the Wheel, and sometimes casting them down, so that there was nothing settled or assured that did concern her. She was adored by the most part of Men, the greatest Princes had one of Gold kept safe with them in their dwelling, that she might be always favourable unto them: The Goddess *Nemesis*, or *Vindicta*, had an eye upon the crimes and misdemeanours of every one to punish them. The God *Momus* was worshipped by them, but he grew mightily out of favour, and became odious to all the World, because of his ill qualities; for he had his beginning from Sleep, and the Night: And although he was very slothful and ignorant, he was nevertheless one, that found fault, and that did prattle of every thing, which did proceed partly from his vanity, and partly from the weakness of his judgment.

#### *Additional Note.*

*Genius à gignendo, or ab ingerendo; because he supports or suggests unto us thoughts. Virgil names them Manes, this word is sometimes taken for the deceased Souls. Genius natale comes qui temperat astrum. Horat.*

The God of particular Persons, or of Kingdoms, was named *Genius*; he had a continual eye over them, and did accompany them to the

Grave.

Grave.

Grave. The *Genius* of the *Roman State* was painted with a *Cornucopia* in one hand, and a dish full in the other, which was stretched out upon an Altar. The Heathens said, that their *Genii* were of a nature between God and Man, and therefore they imagined them to be Sons of *Jupiter* and of *Terra*. All the Stars were reckoned in their number, and therefore they did worship them as the *Jews* did in the quality of Angels. They did paint them differently, sometimes as a Serpent, and sometimes as Boys or Girls, or as old Men; but a Garland of a Palm-tree was always upon their heads, therefore this Tree is named *Genialis*. In some ancient Medals, the *Genius* of the Emperour was represented as a Man, with a large dish of all sorts of Flowers in one hand, and a Scourge in the other, to express both rewards and punishments. They thought it not lawful to kill any Creature unto their *Genius* on their Birth-day, because it was not decent, that they should cause Creatures to lose their Lives, the day on which they received theirs; yet *Horace* mentions the killing of a Pig of two months old. The usual Offerings to the *Genius* were Wine and Flowers. As the Men had their *Genii*, the Women had also their *Junones*, Goddesses, that did watch over and protect them.

*Magne Geni, cape thura lubens, votisq; faveto. Tibul. lib. 4.*

And,

*Funde merum Genio. ———*

The *Penates* were the Gods, that were placed in *penetralibus domi*, in the innermost part of the



the House, as Guardians and Protectors to it. There were the *Penates* of Cities, of Kingdoms, of Heaven and Earth, and of many eminent dwellings. *Aeneas* brought his from *Troy*; they were two young men in a sitting posture: The Dictator and chief Magistrates of *Rome* did sacrifice to them when they entered into their Offices, and to the Goddess *Vesta*.

*Lararium*, the place where they were worshipped.

There were *Lares publici*, *Lares familiares*, *Lares hostitii*, to drive away enemies; *Lares marini*, of the Sea; *Lares querculani*, of the Oaks. They

are also called *Præstites*, *Larvæ*, *Lemures*. *Ego Lar sum familiaris, hanc domum jam multum annos est, cum possideo & colo.* Plaut. in *Aulul.*

*Fortune*, the Daughter of *Oceanus*, and the Servant of the Gods, was carried in a Chariot dragg'd by four blind Horses, under her feet lay a Globe, in her right hand the Helm of a Ship, and in her left hand the Horn of Plenty. She had several Images, Statues, and Temples erected to her honour; for the *Romans* did worship none more than *Fortune*. At her right hand did play upon a Wheel a young Youth, with Wings upon his shoulders, named *Favor*, to express how soon her favours may fly away from us. Two Images were remarkable at *Rome*, *Fortuna Calva*, and *Fortuna Vitrea*, both were very

figmi-

significant. There were also several Temples built to the honour of *Fortune*, one to *Fortuna primigenia*, in the Capitol, another to *Fortuna obsequens*, to *Fortuna privata*, to *Fortuna mascula*, the latter was near the Temple of *Venus*; one to *Fortuna barbata*, to *Fortuna publica*, to *Fortuna plebeia*, and another to *Fortuna muliebris*, whose Statue had the power to speak, as *Val. Max. lib. 5. cap. 2.* informs us; and to several other kinds of *Fortune*, Temples were erected. When *Fortune* was not favourable to them, they loaded her with Curses and Imprecations.

*Nemesis*, the Daughter of *Jupiter* and of *Necessity*, was the Goddess of Revenge; she was called *Adrastea*, because *Adrastus* built her a Temple; and *Rhamnusia*, from a place in *Greece*, where she was worshipped. She was painted as *Justice* is, with a Sword in one hand and a pair of Scales in the other, with a sad Countenance and piercing Eyes, or with a Bridle and a Ruler. The Heathens did think, that she would either reward or punish all the actions of our life.

The Employment of *Momus* was to reprove the Faults of every one; he did not like *Vulcan's* Man who had not a Window in his Breast, that his thoughts through it might be seen. He was not pleased with the Slippers of *Venus*, because they made too much noise: He reprov'd *Neptune's* Bull, for not having Horns on his shoulders, rather than on his head; and *Minerva's* house, because it was not moveable.

Besides these Gods, that were worshipped by most Nations, the *Romans* had several others, and of many kinds: Some were called *Indigetes*, who

G

were



were advanced from the Estate of Men to the Honour of the Gods: Of this number was *Hercules*, unto whom divers Chappels and Altars were erected in *Rome*, & many favourable Epithets ascribed unto him, as *Magnus Victor*, *Triumphator*, *Defensor*, &c. *Faunus* was another. *Carmenta* *Evander's* Wife another, and *Evander* himself, King of the Natives of *Italy*. *Castor* and *Pollux*, *Æsculapius*, *Acca Laurentia*, the Nurse of *Romulus* and *Remus*, *Quirinus*, a Name of *Romulus*, from whence comes the word *Quirites*, the *Romans* Title.

All the Perfections and Vertues of the Soul were also adored as so many Goddesses, *Mens* the Mind, *Virtus* Virtue, *Honos* Honour, *Pietas*, &c. And over every part of a Man's Life, they had particular Gods & Divinities. The young Babes were under the Protection of these, *Opis*, *Nascio*, \* *Vaticanus*, *Levana*, *Cunina*, Goddesses that did look to the Child in the Cradle, *Rumina* that did assist it to suck; *Potina*, *Educa*, *Ossilago*, *Fabulinus*, *Carnea*, *Juventas*, *Orbona*, *Voluptas*, *Libentina*, *Anculi Dii*, were honoured by Servants. The new-married Couple had several Gods; *Jugatinus* that did joyn them together, *Domiducus* he that led the Bride home, *Manturna Dea*, *Virginensis*, *Cinxia*, *Mutinus*, *Deus Pater-Subigus*, *Dea Mater Prema*, *Viriplaca Dea*. All these had their several Offices appointed them in Marriages. The Goddesses of Child-bearing are *Mena Dea*, *Juno*, *Fluonia*, and *Lucina*, *Partunda*, *Latona*, *Egeria*, *Bona Dea*, *Magna Genata*, &c.

*Murria Dea*, the Goddess of Lasciviousness.

*Strenua Dea*, of Strength and Valour.

*Stimula Dea*, who prompts Men to Labour.

*Agonius*

*Agonius Deus*, who did bless their undertakings.

*Dea Horta*, who did perswade them to any business.

*Catius Deus*, that made them careful.

*Volumnus Deus*, the God of their Wills.

*Adeona* & *Abeona Dea*, the Goddesses of their coming in and going out.

*Victoria Dea*, the Goddess of Joy or Victory.

*Pellonia Dea*, she that was active in driving away their Enemies.

*Fessonia*, she who did help the wearied.

*Averruncus Deus*, that did divert from us all evil.

*Angeronia*, the Goddess of Silence.

*Laverna Dea*, who did bless the Thieves in their Robberies, and unto whom they did offer Sacrifice. They that were under her protection did divide the Spoil in her Wood, where her Temple was erected; therefore they were called *Fures Laverniones*.

*Nenia Dea*, the Goddess of Funerals, &c.

There were also amongst the *Romans* the Gods and Goddesses of the Fields, besides the multitude of Nymphs and Satyrs; these were the most noted.

*Pales Dea*, the Goddess of Fodder, and of Shepherds.

*Flora Dea*, a remarkable Whore, who gave all her Estate to the People of *Rome*, upon condition, that they would honour her Birth-day with Plays. The Senate, to remove the infamy of her life, created her the Goddess of Flowers, and did offer unto her Sacrifice, that she might bless the hopeful increase of the Fruits and Flowers. In her honour were instituted the *Floralia*.



*Pomona Dea* had a Command over the Apples, and such like Fruits.

*Tutullina Dea* had an eye over the Corn.

*Robigus Deus* did preserve the Corn from the infection of the Air.

*Populania & Fulgora Dea*, that did keep the Corn from the Thunder.

*Pilumnus & Picumnus Dii*, the latter is called *Sterquilinus*, because he taught Men to improve the Ground with Dung: The first is the God of Bakers.

*Bubona Dea*, of Oxen.

*Hippona Dea*, of Horses.

*Meliona Dea*, of Bees.

*Jugatinus Deus*, who did live upon the Mountains.

*Rusina Dea*, a Countrey Goddess.

*Terminus Deus*, the God of Limits. The People of *Rome* were commanded to set stones upon the Confines of their Ground, which were called *Terminalia*; upon them they did offer to *Jupiter* every year; and if any was so impudent as to remove them, his Head was to satisfy *Jupiter*, unto whom they were consecrated. These Stones were crowned every year with Flowers, and upon them Milk was offered to *Terminus*.

*Pan* was a Field God.

*Sylvanus* the God of Cattel, and of the Countrey.

*Priapus* was the most impure and shameless of all their Gods; he was the God of Mariners, as well as of the Countrey, and of Gardens: He was painted naked, as all the other Gods and Goddesses of Love.

*Feronia Dea* was also a Deity of the Woods,

*Nuda Venus,*  
*fecunda Pales,*  
*phœtrata*  
*Diana, Juno*  
*gravis, prudens*  
*Pallas, turrita*  
*Cybele.*

the Wife of *Jupiter Anxur* in *Italy*; near her Temple was a large Wood, which took fire, but when the People did run to extinguish it, of its own accord the fire went out, and the Wood in a moment became green again and flourishing. The Slaves who were to be made free, did receive the badges of liberty in her Temple. It is reported of her Priests, that they did use to go barefoot upon burning Coals every year, at a set time, before the People.

The *Romans* had increas'd the number of their Divinities, so that many thousands were reckoned amongst them; every affection of the mind, and disease of the body, was honoured as a Deity: Such were *Pavor*, and *Pallor*, *Cloacina*, *Aius Locutius*, whose Statue gave the *Romans* notice of the coming of the *Gauls*. *Rediculus* was another God, *Tempestas*, *Febris*, *Fugia*, *Fornax*, *Caca*, *Vicepota*, and *Voltarnus Deus*, &c.

And as the *Romans* did enlarge their Dominions, they admitted all the Gods & Goddesses of strange Nations into their City. Therefore when *Tiberius* heard of the Miracles of our Saviour from *Pilate's* information, he desired the Senate that *Jesus Christ* might be introduced amongst the number of their Deities, which they had no inclination to do, either because of the place of his Nativity, which was generally hated of all Nations, or because he could not be rightly worshipped where there was such a multiplicity of Idle Gods. Now these were the strange Divinities worshipped in *Rome*, after they had conquered the World.

*Sanctus*, or *Deus Fidius*, the God of the *Sabines*.

*Io*, or *Isis*, a Goddess of the *Egyptians*. The Poets



Poets inform us, that she was the Daughter of *Inachus*, a professed Whore, yet the Priest of *Juno*. She perswaded *Jupiter* to yield to her Lust; but *Juno*'s jealousy pursuing after her Husband, found them together, *Jupiter* in the form of a Cloud, and *Isis* of a white Cow, for *Jupiter* had changed her, that she might not be suspected of his Wife, who understood his subtilty; therefore she begg'd the Cow from *Jupiter*, he being afraid, by a refusal to discover her & his own dishonesty granted her to *Juno*, who presently committed her to the Custody of *Argus* with an hundred Eyes; there she continued in much misery and persecution, until *Mercury* was sent from *Jupiter* to deliver her: he played *Argus* asleep with his pleasant Musick, intending to steal away the counterfeit Cow, but a Boy, named *Hierax*, gave notice to *Argus*, and awaked him, as the other was a departing with his prize; *Mercury* seeing no remedy, but that he must either neglect *Jupiter*'s Command, or kill *Argus*, took a great stone and knockt him dead upon the place, and changed *Hierax* into a Hawk for his ill Office. *Juno* was not a little displeased at the loss of her faithful Servant, therefore she transformed him into a *Peacock*, that yet retains the number of his Eyes in its Feathers, and sent some Creatures to vex *Isis*, so that she became mad, and ran up and down the World, swimming over the Seas into *Ionia*, unto which she left her Name, as also to the Sea that bounds that Countrey. At last she returned back to *Egypt*, where she married *Osiris*. Her Son by *Jupiter*

Besides these  
most noted  
Gods of *Egypt*,

they worshipped there all the Herbs of their Gardens, which the *Romans* were ashamed to imitate.

a Sa-

a Sacred Relick in her Temple at *Memphis*; she was honoured as the Goddess of Navigation, and of the Weather: Her Statue was a Cow with Horns, or as some say, a Dogs Head, unto which *Ovid* alludes, calling her *Latrator* \* *Anubis*. The *Romans* had an extraordinary reverence for this Goddess, although they banish'd her, because her Priests had consented to defile her Temple with Whoredomes; afterwards she was admitted again. Her Priests were initiated with Blood and Water, they had their Heads and their Beards shaven, and did wear all white Linnen Garments. At the Entry into her Temple was the Statue of a *Sphinx*, to signifie that she was a mysterious Goddess: For her sake the *Egyptians* did keep in a corner of her Temple a white Cow, which when it dyed, they did all mourn as for a Prince, until another was put in place of the dead Beast. This is reported also of the God *Apis*.

*Osiris*, King of *Egypt*, was her Brother and Husband, he is esteemed the same with *Serapis*, some call him *Dionysius*, *Ammon*, *Jupiter*, and *Pluto*. The last name I conceive was given him, because he had such an extraordinary care of the Dead, causing them to be buried in several places made on purpose near *Memphis*, to encourage Virtue, and a good life; for if the deceased had not lived well, he was by persons appointed to enquire into every mans actions, cast into places of shame and punishment; the virtuous were interred in beautiful Fields, flourishing with all manner of Flowers. This place was near the City *Memphis*, encompassed several times with the River *Nilus*, and an old fellow did convey the dead bodies over. By this means this Prince did awe his people into obedience, and a submission to his Laws. And

\* Some think this *Anubis* to be *Mercurius*, as we shall see afterwards.

*Herodot.*

G 4

from



from hence it is that the Poets have borrowed their pleasant Descriptions of Hell, as the rest of their superstitious Fables, as several Writers inform us.

*Osiris* is also called *Apis*, in whose Temple a Bull was religiously kept.

Upon the Statue of *Osiris* was placed a Bushel; this hath given occasion to some to fancy *Osiris* to be *Joseph*, who saved *Egypt* from the great Famine.

It is probable the Bushel was placed upon *Osiris* his head, in honour of him.

All the other Gods of the *Grecians*, *Illyrians*, *Gauls*, *Spaniards*, *Germans*, and *Asian* People, were brought to *Rome*, and there worshipped.

## CHAP. XV.

*Of the Gods mentioned in Holy Writ, and of those that were adored in Syria, Phœnicia, and the adjoining Countries.*

I Think it not amiss, in this review of all the Heathen Gods, to add a Chapter or two concerning those, who have been adored by the Inhabitants of the Eastern Countries, and by our Forefathers in this Island.

The Sacred Records mention many Idols, unto whom the *Israelites* did shamefully prostrate themselves; their Names are *Moloch*, *Baal*, *Ashteroth*, *Dagon*, *Baalzebub*, *Succoth-Benoth*, *Nergal*, *Nisroch*, *Rimmon*, *Thammuz*, *Nebo*,

*Nebo*, *Sesach*, the *Golden Calves*, the *Teraphim*, *Remphan*, &c.

The Golden Calf, which the *Israelites* made in the Wilderness, was a God of *Egypt*, called *Apis*. *Lactantius* informs us, that the Head was the Image of a Bull, therefore they did worship him in the same manner as the *Egyptians* did their *Apis*, for they did mightily rejoyce and feast themselves when he was made, and danced round about the Idol. But I cannot conceive how the *Israelites* could be of such weak memories; as to forget the greatness of Gods Power, lately manifested to them in their Deliverance from *Egypt*, and in the publishing of the Law; or of such perverse judgments, as to ascribe to the works of their hands the glorious Acts of the Almighty, of which they had been Eye-witnesses; for it seems they intended, as our Religious Papists do, to adore God in the outward and visible representation of a Bull, or of a Calf, according to the Custome of the *Egyptians*; therefore they did not say, To morrow there shall be a Festival to *Apis*, *Osiris*, or *Isis*, the Gods of *Egypt*, but to the Lord *יהוה* so that they were so impious as to ascribe the Sacred Name of God to this shameful Image, or rather to worship God in this vile form. The *Hebrews* tell us, that the Generation of such as were so profane at this time, had yellow Beards growing on their Faces, in remembrance of that foul sin, which their Forefathers were so forward to commit in the Wilderness.

When *Jeroboam* returned out of *Egypt*, whither he had been banished by *Solomon*, he caused

*De verâ sapi-  
ent. cap. 10.  
Et comes in  
pompa corniger  
Apis erat.  
Ovid. Fast.  
Exod. 32. 6.  
Pubes Barbara  
Memphiten  
plangere docta  
Bovem. Tibul.*



caused the same kind of Idolatry to be established in the Dominions that were under him; for he placed two Golden Calves at the two Extremities of the Ten Tribes, in *Dan* and *Bethel*, to prevent the return of the People to the worship of God in *Jerusalem*, and to their Allegiance to their lawful Prince. It may seem very strange, that the *Israelites*, possessed with a real Opinion of Gods Power and Authority over them, should be so easily drawn to commit such an abomination, directly contrary to the Law of God, unless they had been induced thereunto by their mistakes of some Example given unto them by *Moses* himself. We find that when *Jeroboam* intended to draw them to Idolatry, he could think of no better expedient, than to present unto them Golden Calves; for they were more inclinable to the adoration of them, than of any other Idol; because, as some imagine, they were wont to see these Images in the Temple of *Jerusalem*, as their Forefathers had been accustomed to behold them worshipped in *Egypt*; for by these Idols the ignorant *Egyptians* did adore *Nilus*, otherwise called *Siris*, and *Osiris*, because their Life and Riches did proceed from the excellent virtues of the Water of *Nilus*.

The *Teraphims*, mentioned in *Judges* 17. 5. were not, as some have imagined, the Household Gods of the Heathens, for in the same place a Graven Image and a Molten Image are named, which were the Household Gods; but I do rather think, that they were some *Talismanical* Representations, consecrated by *Devillish* Ceremonies, to oblige some Evil Spirit

*Herodot. in Thal.*  
*Ammian. Marcell.*  
*Plinius, lib. 5. cap. 9.*  
*Osiris* also named *Bacchus*.

Spirit to answer in them the demands of their Worshipers, and give Oracles. *Elias Levita* tells us, that they were made in this manner: They kill'd a Man, who was a First-born, and pull'd off his head with their hands; and when they had embalmed it, they did place it upon a Plate of Gold, upon which the Name of the unclean Spirit which they invocated for an Answer was first handsomely engraven; afterwards they put it in a place made in a Wall purposely for it; they did light round about it Torches and Lamps, and fell down before it to worship it. The Images that *Rachel* stole from her Father *Laban* are called *Teraphims* by some; they were the same which the *Greeks* named *Στοιχῆα* only the former did return Answers to the Petitioners, whereas the latter were the protecting Gods of a Family, worshipped near the Chimney Corners, usually in the Images of Dogs, who are watchful Creatures.

The Idol *Moloch* is the same with *Saturn*, unto whom the cruel Heathens did sacrifice their Sons and Daughters, causing them to be burnt alive in a Brazen Image made purposely for such Abominations. The *Ammonites*, whose God this Idol was, did oblige all Parents either to offer them in this manner to *Moloch*, or to cause them to pass between two Fires in honour of this God. Sometimes when Men came to years of understanding, they did offer themselves freely to be burnt for this God. Near *Jerusalem* stood *Moloch* in a beautiful Valley, belonging to the Children of *Hinnom*, in the midst of a pleasant Grove, where the *Jews* did imitate their profane Neighbours. From the

*Morneus de veritat. Ch. Rel. cap. 23.*

*Maimonides & R. Moses Mikorzo.*

*Herodot. lib. 7.*

Eastern



Sil. Ital. lib. 4.  
Minutius Fe-  
lix, Laſtant.  
Juſtin.

Eastern People is derived this inhuman Custome practised sometimes in *Greece*, and in many other parts of the World. The *Carthaginians* were so extravagant, as to sacrifice two hundred Noblemens Children to *Moloch*, when *Agathocles* made War upon them in *Africa*. And because this Word signifies a Prince, or a King, the Heathen Worthies did borrow from hence their Names, as *Amilcar*, *Imilcon*, &c.

2 Kings. 17. 31.

The two Gods of *Sepharvaim*, *Adrammelech*, and *Anamelech*, were worshipped in the same bloody manner; therefore many have imagined them to be the same with *Moloch*, from whom they have derived their Names but I rather think them to be other Gods, who shared in the same Titles of Honour, and in the same manner of Worship: None of our Interpreters have found the Persons unto whom these Names were given; but I do conjecture from the Hebrew signification of the Name *Adrammelech*, and with a small alteration *אדר מלך Ador-Melech*, a strong and glorious King, that thereby the Inhabitants of *Sepharvaim* did either mean some brave and generous Prince that had Reigned amongst them in much glory, or else they did intend the Sun by *Adrammelech*; for he is as a Prince in the Firmament, sending forth his Beams of Light into every corner of the World.

From hence  
the Greck  
ἀνὴρ ἀνδρῶν,  
a Man.

Eogere DYN, a  
Chaldee word.

*Anas*, or *Anam*, is a *Chaldean* word, never us'd in the Scripture to my knowledge, unless it be *Esther* 1. 8. It signifies to force or to compel, being therefore joyned with *Melech*, it makes a compelling, or an imperious King.

By

By this Title some Devil may be understood, that did imperiously tyrannize over them, they did therefore endeavour to appease his wrath, by sacrificing their dearest Enjoyments. That which makes me inclinable to this Opinion is, that to this very day, the Inhabitants from whence these *Sepharvaites* did come, worship the Devil in a visible shape, and when they neglect their Devotion to him, he pitifully afflicts them. The same is reported of the *Caribbians*, and of the *Indians* in *Florida*, and in the adjacent Countries. It may also with some kind of probability be imagined from this word *DYN*, which signifies to compel, that these Heathens did Sacrifice to the Imperious and irresistible Emperour of the World *Death*; for it is said, that his Priests were cloathed in black, and therefore named *כמרים* in Holy Writ. Now it is certain, that this colour was an abomination to all the Superiour Gods, and only us'd in the Sacrifices of the Inferiour, as we may understand by these following Verses of *Apollonius*, lib. 3. *Argonaut.* c. 860.

Maffens de reb.  
Indic. & Myn-  
ster Cosmograph.

Selden. de Dis  
Syris. Synt. 1.  
cap. 6. Virg.  
lib. 6. Ovid.  
Metam. l. 7.

Ἐπῆλκε ὃ Βεῖμα κερσεύφον ἀγκάλοισα

Βεῖμα νυκτερόλον χθονὶ ἐνέροιον ἀνασσει

Λυγαίη ἐνὶ νυκτὶ (ὡς ὕφφοναίσι φασίεσσι.

So it is likely that these Heathens did offer unto *Pluto* or *Death* their Children, that he might spare their lives.

*Baal* was another Deity of *Phœnicia*. The Name signifies a Lord, and therefore it is due to

: 77



to the Sovereign Lord of the World, *Hosea* 2. 16. But several Nations of the East have profanely applied it to Men in their lives, and after their death have granted it to their breathless Statues, which they adored instead of the true God. And as this word hath no particular respect to any of their Deities, it was ascribed to most of them, *Mars* the God of War, or rather *Belus*, the Father of *Ninus*, was adored by this Name in *Assyria*: *Jupiter Thalassius*, worshipped in *Sidon*, was called *Baal*, *Belus*, or *Beelsamen*, the God or Lord of Heaven. The *Sun* was also worshipped in *Syria*, and called *Aglibelus*, or *Alagabalus*, the Circular Lord as the Learned *Selden* observes. *Herodian* informs us, that the *Sun* was worshipped in *Syria*, and that his Representation was a great and round Stone. *Moloch* was also named *Baal*; in his Sacrifices the Priests offered their Privy Members, in remembrance of the affront that *Jupiter* his Son did unto him.

When the Scripture only names *Baal*, without any other addition, we must understand the God who was esteemed by the *Pagans* the Chief *Jupiter*. So that this Name imports in profane Language, as much as *Jehovah*, or *Adonai*, doth in sacred.

The Name of *Baal* became so universal, that all great Commanders and famous Princes did add it to their own Names, *Hannibal*, *Asdrubal*, *Maberbal*, &c. But in Scripture we meet with many Gods, who bear this Title with another, as a Token of the Peoples respect unto them. *Baaltzephon* was a City in *Egypt*, through its Territories the *Israelites* passed, when they marched towards the Red Sea. It

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is probable, that it borrowed its denomination from the Idol *Baal* worshipped there. It seems he was one of the most ancient Gods of the East Countries, for he was adored far and near.

*Baal-Peor*, or *Beel-Phegor*, as the Seventy write it, signifies a shameful Divinity set up amongst the *Moabites*, beyond *Jordan*, upon Mount *Peor*. Some think him to be *Jupiter Tonans*, others *Saturn*, or the *Sun*; but the most probable Opinion is, that he was *Priapus*, the adulterous and lascivious God; for the *Israelites* did worship him in the same manner as the *Grecians* worshipped *Priapus*, by committing fornication in his Temple. Now this impudent God was chiefly worshipp'd by Women, and therefore he was named the God of Women. *Jerem.* Chap. 48. 7. 13. calls the same God of *כמוש* *Chemosh*, or as the Seventy render it in Greek *Χαμῶς*, the Chief God of *Moab*; which word I conceive may be derived from the Hebrew *כמס* *Chamas*, to hide, either because he was adored in some obscure corner of the Temple, as it was usual with some Divinities, or because his abominable Worship did deserve to be concealed in obscurity. It is likely that only the Holy Prophet brands him with this Title of Disgrace, and that it was not his usual Name amongst his Profelytes.

*Baal-Gad*, was the God from whose Providence and Will all Worldly Felicity was accounted to proceed. The *Grecians* and *Romans* made this Deity a Goddess, and called her *Τύχη*, and *Bona*, or *Primigenia Fortuna*. The first that caused this God *Gad* to be worshipped, were

: 71

*Claud. l. 1. de  
land. Stilic.*

*Selden. de Dis  
Siris.*

*Οὗ ἢ πάντων  
θεῶν θεόν  
πῶμον ἄλιον.  
Sophocl.  
Oedip.*

*Hesychius.  
Βῆλαθ' ὅν ὃ  
Δία μεθερ-  
μωδίσιν.  
Euseb.  
His Priests did  
cut themselves  
in honour of  
him.*

נעלצפון

באל פהור  
באל פהור

*Hieron. ad O-*

*seam cap. 9.*

*Isidor. Orig.*

*lib. 8. cap. 11.*

*Numb. 25. 1.*

*1 Kings 15.*

*11, 12.*

*2Chro. 15. 16.*

*This Priapus*

*was named*

*Miphlezeth, an*

*abominable*

*Idol.*

*1 Kings 15.*



were the Astrologers ; for when they perceived, how much the Heavens did contribute to the subsistence and welfare of Man, and how his Life was commonly either Happy or Miserable according to the hopeful Influences of the Stars, that did govern at his Birth ; they were apt to imagine, that the Stars had a greater power upon us, and our affairs, and humours, than really they have ; therefore they did possess the ignorant people with this fancy, which brought in the Adoration of the Stars. The Star *Jupiter* was thus called, therefore *Jacob* suffered one of his Sons to bear this name ; and it was before and afterwards a custome, amongst the People of God, as well as amongst the Heathens, to great the New-married couple with this kind of Salutation, *מור טוב* *Mazal Tob*, a good Star *subauditur*, I wish unto you. This was the common Title of the Planet *Jupiter* ; and the Bridegroom before the Marriage, did deliver to his future Spouse a Ring, with this same Inscription, wishing thereby, that her Children might be born under the powerful, and happy Star of the Heavens, *Jupiter*. It was unto this Planet, that the *Canaanites* did offer Sacrifice, and at the end of the year dress a Table of all sorts of the Fruits of the Earth, to acknowledge the benefits received from his Influence ; therefore *Isaiah* reproves the *Israelites*, for imitating this Heathenish Superstition.

Gen. 30. 11.  
*Aben-ezra*.

*Munster*.

*Isaiah* 65. 10.

בעל זבוב  
or *Bēl-zēbūb*.

*Baalzebub*, the Lord of Flies, was the God of *Ekron*, a City of the *Philistines*. Some have imagined this Name to be imposed upon him by the *Israelites*, because in the Sacrifices they

were offered unto him, his Priests were tormented with swarms of Flies. Now in the Sacrifices of the true God, there was not a Fly to be seen, as several Learned Rabbies, and after them *Scaliger*, have taken notice. *Pliny* speaks of them, when he tells us, that the *Cyrenians*, a People upon the Coast of *Africa*, descended from the *Phoenicians*, did worship the God *Achoren*, to be delivered from the troublesome Flies who tormented them, as the *Egyptians* adored their *Ibis* to be freed from Serpents. I think that the Images of these Creatures, and of this God, were *Talismans*, formed by some Men learned in the Secrets of Nature, to free the People from the annoyances of the Serpents and Flies ; and therefore in requital, the ignorant People, who did ascribe the Effects to an immediate Power of a God, did adore them. Or it may be, that the Devil, who wants no power in the Empire of the Air, that is attributed to him, was willing to entertain these Idolaters in his service, by this and other good offices. But wherefore the Prince of the Devils should be called *Beelzebub*, I cannot imagine, unless it be, because the Flies, and several sorts of Insects, proceed from him, and the Suns immediate Agency, for the disturbance of Mankind.

*Baal-Berith*, the Lord of the Covenant, was another God of the *Phoenicians* : So *Jupiter* was named at *Rome*, *Sponsor*, or *Fidius* ; and amongst the Greeks there was *Zōs ὁρκιστής*, *Jupiter Fœderator*. It may be that the Devil, an Ape of Almighty God, caused himself to be worshipped under his Name, in remembrance

2 Kings 1. 2.  
From hence in  
Hebr. זבוב  
Deus hoc delictum  
crimen posuit  
inter sacrificia  
Demonum, &  
sui legitimi-  
culi.

*Plin. lib. 10.  
Hist. Natur.  
cap. 28.*

*Pliny* saith,  
that after the  
Sacrifices all  
the Flies did  
immediately  
depart. This  
agrees with the  
relation of the  
Jewish Rab-  
bies.

ברית  
Signifies a Co-  
venant. *Thucida.*  
Οὐρανὸν ὁρ-  
κίζων. *Orpha*



Psal. 25. 10.

brance of the Great Covenant, that God made after the Deluge with all his living Creatures, applying thereby this expression of God's Love, and the Tribute of our Services, which we owe unto it, to himself. In Holy Writ, God is call'd the God of the Covenant; a God keeping Covenant and Mercy, *Nehem. 1. 5.* A God stedfast in his Covenant, *Psal. 89. 28.* Whose Name we are always to call upon in all our Covenants, *Isaiah 45. 23.* The Devil therefore did claim this part of Gods worship, calling himself *Baal-Berith*. In *Jeremiah 12. vers. 16.* we find a memorable passage, that mentions this God; for it is said there, that the People had been taught to swear by *Baal*. I am not ignorant of the Opinion of several of the Learned in Antiquity, who think that these Names of *Baal* were all attributed to the Sun; for *Porphyrus* declares, that his Countrey-men the *Phœnicians* did worship the Sun as the Chief God, and did call him *Beelsamen*. And *Sanchoniathon*, in *Philo Biblius*, tells us of *Ἐλίου καλέωσθαι ὁ ὕψιστος*, who had for his Wife *Βηερὶθ*, or *Berith*; from this *Elioun* comes *Ἡλιος*, the Greek word for the Sun: For the better understanding of this confusion that appears in the Authors, speaking of the Heathen Gods, you must remember, that we have noted in our Preface to this Work, that the Chief of the Devils did receive the homages of all Nations, under several Names, proper to the places and dispositions of the Inhabitants; and that he might with more ease induce men to his Worship, he did set up and promote those Persons and Things that were most in credit, appointing at the same time such manner

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of Devotion, as was most suitable to himself, and his enmity to Mankind. From hence it is, that he is called *Jupiter* in *Rome*, *Mithra* in *Persia*, *Baal* in *Phœnicia*, *Apis* in *Egypt*, *Zds* in *Græcia*, *Tharamis* in *Germany*, *Thor* or *Belenus* in *England*, *Mars* or *Hesus* in *Tartaria*, *Baalpeor* or *Chemos* in *Moab*, *Baalzebub* in *Ekron*, *Belus* in *Babylon*, *Bacchus* in *Arabia*, &c.

It was no difficult business to cause Men to adore the Sun, for of all visible Creatures he is the most glorious, and the most useful: That grateful humour therefore that is natural to Man, and that calls upon him to acknowledge that Being, from which he receives favours and blessings did incline him to return thanks to the Sun for all the visible effects of his heat and light; therefore he was the first Creature ador'd by the Eastern People. I am inclinable to think, that this *Baal-Berith* was intended by the Heathens for the Sun, or rather the Moon; for in *Judges 8 vers. 33.* it is said, that the *Israelites* made *Baal-Berith* their God, that is, their Chief God, and went a whoring after *Baalim*. If this latter word, as some of the Learned Judge, and as may be easily prov'd, did signifie the inferiour Stars and Planets, we may have some reason to conjecture, that *Baal-Berith*, that accompanies them in this place, was one of the most Eminent Lights in the Heavens. Other Learned Writers understand the Deified Souls of Men, by this plural number *Baalim*. This Name may be applyed to the *Semones*, or *Semidii*, by some People; but I cannot conceive so mean an Opinion of the

The Naturalists inform us, that as soon as our eyes are open in a morning, they turn of themselves to behold and admire the Sun, when we sleep in the open Air. *Cœl. Rhodig.*



*Israelites*, as to think, that they did adore the Souls of Men, departed out of their sight, without any further respect. It is more probable, that they did worship the Sun and Stars, where of they did daily experience the Goodness and power. There is a passage in 2 *Chron.* 33. v. 3. that makes me inclinable to this Opinion, for there *Manasseh* rears up Altars broken down, plants Groves for *Baalim*: To what purpose I pray? His design is discovered in the next words, That he might worship and serve all the Host, or the Stars of Heaven, unto whom he did sacrifice upon those Altars. And if you compare one place of Scripture with another, you may find the same Gods named *Baalim*, who are elsewhere called the Host of Heaven. *Herodotus* and *Plato* inform us, that these Stars were the ancient Gods of *Greece* also, as well as of *Phœnicia*; therefore he derives the word *Θεός* God, from *Θεῖν* to run, because the Sun, Moon, and Stars, run a very swift pace.

There are several places mentioned in Scripture, where the Images and Temples of the God *Baal* stood, as *Baal-Hammon*, *Baal Hazor*, *Baal-Perazin*, and *Baal-Shalisha*. This last place is mentioned 2 *Kings* 4. 42. And as in Hebrew it signifies *Ter-Baal*, it may cause us to imagin, that the place was thus named from the Sacred Trinity there worshipped; which Mystery was not unknown to the Heathens, as a Learned Writer hath proved.

*Afts* 7. 41.  
2 *Kings* 17. 16.  
*Dan.* 8. 10. and  
*Nehem.* 5. 6.  
There the  
Host of Hea-  
ven signifies  
the Stars.  
1 *Sam.* 7. 4.  
Compare  
2 *Chron.* 21.  
13. and 1 *Kin.*  
18. 18. with  
*Jer.* 8. 2.

עֵלֵי

*Stench. Engub.*

עֵשְׂתָרָה

*Cicer. Natur.*  
*Deor. lib.* 3.

*Ashtoreth*, or *Asteroth*, or as the *LXX.* write it, *Ἀστάρτη*, was the chief Goddess of the *Sidonians*, called by some *Luna*, by others *Venus*.  
*Philo*

*Philo Biblius* reports of her, that she travelled all over the World, having taken upon her the shape of a Bull. At her return she landed at *Tyre*, and consecrated there a Star, that she had found in her way, fallen from the Sky upon the Earth. I Judge that this Goddess was *Luna*, for she is named *Jerem.* 7. 44. *Βασίλισσα τῆς Οὐρανῆς*, the Queen of Heaven. They did adore her, by committing fornication in her Temple, as in that of *Venus*, because she hath a visible Influence in the Generation of Children, and upon the humours and affections of Women; they thought it therefore their duty to dedicate to her Service those Actions, unto which she did stir them up; she was called \* *Βήλθης*, *Heg.*, and *Ἀφροδίτη*, *Venus*, and *Juno Olympica*, or *Minerva Belisama*.

\* And *Βήλθης*,  
*Selden.*

*Herodian* mentions this Goddess, and names her from *Οὐρανὸς Urania*, and tells us, that the *Phœnicians* did call her *Astroarche*. It is probable from this passage, that thereby the Moon is to be understood; for as the Pagans did marry *Ἡλίου* and *Ἀστέρι*, the Sun and Moon together, so *Heliogabalus*, that silly Emperour, who required for himself the usual Worship rendered unto the Sun, is there said to have espoused this *Urania*, or the breathless Statue of this Goddess; an action better becoming an Extravagant of *Bedlam*, than the Emperour of *Rome*.

*Herodian. in*  
*vita Heliogab.*  
*lib. 5. Histor.*  
She is named  
*Astronoe* *Dama-*  
*sc.* The *Sy-*  
*rians* did ob-  
serve her Fe-  
stival, the men  
in habits like  
women, and  
the women in  
mens cloaths.  
*Macrob.*

*Dagon* was the great Idol of the *Philistines*, adored at *Ashdod*, called *Oannes*, and *Ὠδάκων*, as the Learned *Selden* informs us. He was named *Jupiter Cassius* by Foreigners, from a Moun-  
*1 Sam.* 5. 2.  
: [ג]ג  
Some think  
him to be  
*Neptunus*.



Mountain of the same name, situate between Syria and Palestine, or *Zā's aēte*, or *Marnas*.  
 Bochart. Geog. *Sacr. lib. 4.* The Inhabitants did say, that he taught unto them how to manure the Ground, and the use of Corn.  
 Δαγών ὁς ἐστὶν *Citōv.* He was represented half a Man and half a Fish, and had in his right hand a Pomgranate, to shew that he was the Protector of the *Caphtorims*, who bearing this kind of Fruit in their Coat of Arms, did possess themselves of the Country of *Phoenicia*.  
*Deuteron. 2. 23.*

*Cicer. Natur. Deorum, lib. 3.* Cicero tells us, that the *Syrians* did worship a Fish; and *Plutarch*, how they abstained from several sorts of Fish, in reverence to their Gods.

See Bochart. *In Chan.* Besides the former *Astarte*, the *Phoenicians* did adore another *Venus*, called *יָרֵחַ*, which some take to be a bright Star of the Firmament, named by us *Venus*.

2 Kings 17. *סִכְיִת כְּנֹתָ* *Succoth Benoth*, was the Idol of the *Babylonians*; the word signifies the *Tabernacle of Daughters*, because the Temple of this lascivious Idol was built in such a manner, that there were several Retreats or Lodgings for Women, who were to prostitute their Bodies to the lust of Strangers. The Law of the Countrey did oblige them all to disgrace themselves in this manner once in their lives, in honour of this Goddess, who is thought to be the same with *Venus Mylitta*. All Strangers did in requital of their good entertainment, offer money to this Idol. *Justin* confirms this Story, for he relates, how that it was a kind expression of civility amongst the *Babylonians*, to give their Guests liberty to lye with their Wives.

*Herodotus. Munster. in Cosmograph. See Levit. 19. 29.*

*Venus Babylonia dicta est.*

It seems the Ambassadors of the King of *Persia*, who were slain in a Banquet by the *Macedonians*, for venturing too far beyond the bounds of modesty, upon the Kings Daughters, were accustomed to this unnatural trade and shameful mode of their Countrey. Now this Goddess *Benoth*, from whence comes *Venos* or *Venus*, was adored in the same manner in several places of the World; for in *Africa* there was *Sicca Veneria*, near *Carthage*, an infamous place dedicated to this Goddess, where the Women did freely abandon themselves to their lusts, and to the pleasure of Men for a Reward.

remarkable, that *Venus* is named by the Pagans *ἀνδρὲς φόνος*, and *ἀνομία ἀποδότης*, the Destroyer of Men, and the Impious *Venus*; for there is no greater enemy to health, than excess in Venereal Delights.

*Nergal* *נֶרְגַּל* was a continual Fire, which the *Persian Magi* did preserve upon an Altar in honour of the *Sun*, and the *Lights* of the Firmament.

Their Custome was to keep this Fire continually burning, as the *Romans* did their Holy Fire dedicated to *Vesta*. At what time soever they did meddle with this Fire, their custom was to sing Hymns in honour of the *Sun*. The *Jewish* Writers affirm, that this was the God adored in *Ur* of the *Chaldeans*, and that *Abraham* was driven out of his Countrey, because he refused to yield to this Idolatry. Now it was the custom of the *Persians* to dedicate to the *Sun* a Chariot and Horses, and to adore this glorious Light every morning at his first appearance. The *Mahumetans* to this day perform some kind of devotion to the Rising *Sun*, for they salute



it with much humility, as soon as they can see it, and wash themselves with clean water. The *Chaldeans* were wont to burn themselves in honor of *Nergal*, in that holy Fire that was always preserved alive. *Alexander* was an Eye-witness of this kind of Madness, as *Curtius* affirms. The simple Fellow, who was resolved to feel the fury of the Flames, took his farewell of his Friends in a publick Banquet, and when he was thus reduced to ashes, the cunning Priest did cause the Devil to appear in his likeness to his Acquaintance to tell them wonders of the other World.

אֵלִיָּא  
Elias Levit.  
Diodor.

*Asima* was a God of the Eastern People, worshipped in the Image of an Ape, as some affirm, or rather as a Goat or Ram. They worshipp'd the Sign of *Aries*, therefore the *Egyptians* did abhor the other Nations, who killed those Creatures which they adored.

2 Kings 19.  
: נִסְרוֹן  
Joseph. lib. 1.  
cap. 4.

*Nisroch* is thought to be either the Ark of *Noah*, and a Picture of it, which was worshipped by the Eastern People, as see by *Euseb. de prepar. Evangel.* Or the Image of an Eagle, as others fancy, because נִשְׂר is an Eagle in the Hebrew, but I rather think that this is a compounded word derived from נִשְׂא to exalt, and כָּח to enlarge, to express the high and spacious Heavens, that were worshipped by the *Persians*, as *Herodotus* affirms.

Herodot. in  
Clio.

*Nibchaz* נִבְחַז comes from נִבַּח to bark, as a Learned Writer imagins; therefore he thinks that this God was the same with *Anubis* of the *Egyptians*, and that he was worshipped in the Image of a Dog.

Rim-

*Rimmon* was the Chief God of *Damascus*, 2 Kings 15. : רִמּוֹן the word signifies a Pomegranate; from the Scripture we may understand that he was one of the principal Gods of those parts. Several Writers inform us, that *Jupiter Cassius*, mentioned before, was adored upon the Confines of the Mount *Cassius*; now *Damascus*, where this God had a famous Temple, was near unto this Mountain. I therefore think that this is the place, and the God mentioned by *Herodotus*, rather than *Dagon*. It is certain, that *Jupiter Cassius*, whether he was *Rimmon* or *Dagon*, did hold out in his right hand a Pomegranate, to shew how he was a Protector of that \* People, who did bear a Pomegranate in their Coat of Arms. \* The Capht-rims.

See Bochart.  
Geogr. Sacr.

Herodotus.

\* The Capht-rims.

*Thammuz* is *Adonis* of the Greeks; the word is derived from *Adonai*, Lord. He is said to be the great Favourite of *Venus*. The Pagans, in the Month of *June*, did lament for his death, for they say, that he was killed by a wild Boar, therefore this Creature was odious to *Venus*. She was mightily concerned for him; especially, when *Mars* went with a design to kill him, for she made such hast over some Reeds that stood in her way, that she wounded her feet, and let out some drops of blood, that fell upon the white Roses, and changed their Lilly-colour into a Carnation. The Heathens did shed tears in imitation of this Goddess, who grieved for the Death of *Adonis*, and therefore she required *Proserpina* to send him back again. This infernal Goddess being also in love with him, could not yield altogether to the request, carry a dead body to the ground, and wept to perpetuate the Funeral of *Adonis*.

חַמְיָן  
Ezek. 8. 14.

Ἀφροδίτην ὑπὲρ  
τέθουκεν, Prov.  
To offer a  
hateful thing  
as a gift.

Tammuz from  
דָּמָה to dye,  
or, as others  
will have it,  
from an Egyp-  
tian word  
which signifies  
to disappear.

The Heathen  
Women did  
the Funeral



100 but only granted that he might once a year visit her upon the Earth, and return as often to her again into Hell.

Some relate the Story of *Thammuz* in another manner. They say, that he was a Priest wrongfully put to death by the King of *Babylon*, therefore the King being tormented with remorse of Conscience, laboured to make satisfaction unto him for the injury. He caused many fabulous Stories to be related of him, that the people might be perswaded, that he was admitted among the Gods, and besides commanded, that every year there should be an universal mourning for him. I think, that this, and such like Fables, proceed from Astrologers, who did intend to signify by the Death of *Thammuz* some pleasant Star, disappearing to our Horizon half the year, and returning to us again at a set time.

: נב  
Isaiah 46.  
Jerem. 48. 1.

Most of the  
Syrian Gods  
were named  
*Pattæci*, that  
is, Tutelar  
Gods.

*Nebo* was a God of the *Chaldeans*, in whose Temple the Oracles were delivered, as his Name intimates, for it is deriv'd of נב to *Propheſie*. That Climate was full of Prophets, and Men who studied the Secrets of Nature; and that People was mightily addicted to the Sciences, that enable Men to conjecture of the Events of the time to come, and extremely superstitious in observing all extraordinary Accidents, as appears in the History of *Daniel*. I therefore imagine, that this *Nebo* was as much in request amongst the *Chaldeans*, as *Apollo-Ismenus* was in *Greece*.

*Mero*, or *Merodach*, was another God of *Babylon*, whose Name the Princes did assume. *Melech*, mentioned *Jerom.* 7. 18. is either the

the Sun, or an Idol adored for the Moon; for it was the custom of Women to offer Cakes to the Moon, as they did to this Idol. *H. Grot. Casaubon. ad Athan.*

*Sofach*, otherwise called *Saceas*, was an Idol of the *Babylonians*, who was adored almost in the same manner as *Saturn* in *Rome*; for his Festival gave liberty to all kind of Debauchery, and did free the Servants from the command of their Masters during the Solemnity: Some think this Idol to be *Juno*. *Jer. 25. 26.*

*Cinn* is nam'd in the Acts of the Apostles *Remphan*: Some imagine him to be *Saturn*, but I think that we must understand one of the bright Stars of the Firmament worshipped by the *Israelites*. *Acts 6. 43.*

I shall not speak of the *Egyptians*, who paid their Devotions to the Herbs, and the creeping things of the Earth, as to so many Gods. I shall not mention the remote and strange Gods of *Affyria*, *Persia*, *Cappadocia*, and of the Neighbouring Countries. This small account of the Eastern Gods, will suffice for the understanding of several passages of Scripture; we shall therefore proceed to examin the Names of our *Saxon* Gods.

## CHAP. XVI.

Of the HEATHEN GODS worshipped  
in ENGLAND.

**I** Dolatry crept in amongst Men, before this Island was peopled with Inhabitants. Therefore when any do mention this place, they speak at



at the same time of their Gods; many whereof with the People, were come from the Eastern Nations.

See Verstegan.

The Sun was the universal God, adored in all parts of the World. In this Island of *Albion* he stood upon an high Pillar, as half a Man, with a Face full of Rays of Light, and a flaming Wheel in his Breast: For his sake, one of the dayes of our Week is named *Sunday*, because he was worshipped on that day. The Peoples Devotions were paid in the same manner to him, as to *Mithra* of *Persia*, and to the divinities of the East, that were revered for the Sun.

The Moon was another ancient Idol of old *England*; it was represented as a beautiful Maid, having her head covered, and two Ears standing out.

*Tuisco*, a Grand-child of *Noah*, was adored after his decease by all his Posterity in *Germany*. The Inhabitants of that Countrey are yet called *Tuitsh*, or *Duytshmen*, from this their Grandfather, and a Day of our Week is named *Tuesday*, because it was appointed for the adoration of this Northern Idol.

*Woden* was a warlike Prince of the *Saxons*, happy in all encounters of War; After his death they worshipped him for the God of War; therefore he was represented as a Mighty Man in perfect Armor, holding in one hand his Sword lifted up, and his Buckler in the other. From him our *Wednesday* borrows the name.

*Theramis*, or *Thor*, was a famous Idol of the Northern People, adored for *Jupiter*; for he was placed upon a high Throne, with a Crown of Gold on his head, encompassed about with many Stars, and seven Stars representing the seven

Bochart. in  
Geog. Sacr.

seven Planets in his left hand, and a Scepter in the right. By this we may understand who he was, that was thus named; for this description agrees very well with the chief of the Gods, who was styled *Jupiter Olympius*, and *Tonans*.

*Friga* was the Goddess unto whom the Heathens did make their addressees, to obtain plenty of earthly blessings and prosperity in their affairs; therefore she may be taken for the Goddess of Justice: For there is nothing that causes a Land to prosper more, than Justice and Equity. For that reason an Author tells us, that she did usually stand on the right hand of the great God *Theramis*, and *Woden* the God of War on the left. She was pictured with a Sword in one hand, and a Bow in the other, and hath left her Name to our *Friday*.

*Seater* was an ill-favour'd Idol, painted like an old envious Knave, with a thin face, a long Beard, a Wheel, and a Basket of Flowers in his hand, and girded about with a long Girdle; from him our *Saturday* hath borrowed its name.

*Ermensewel* was a favourable Idol to the Poor, represented as a Great Man amongst heaps of Flowers, upon his head he supported a Cock, in his Breast a Bear, and in his right hand he held a displayed Banner.

*Flint* was another Idol of our Forefathers, so named, because he usually stood amongst or upon Flints.

*Fridegast*, *Sive*, *Prono*, *Helmsteed*, were also the Idols of old *Britain*, and of the *Germans*. The *Romans* did call them by Names proper to their own Idols; but it is the Opinion of many, that there was a great difference between the Gods of



of Rome, and of the Inhabitants of this Island: But they were as bloody here as in other Nations; for it was a common practice for a Father to cut the throat of his Son, upon the Altars of our English Gods, as a Poet inform us:

*Et quibus immitis placatur sanguine diro*

*Theutates, horrensq; feris Altaribus Hesus.*

By *Theutates* the Romans did understand *Mercury*, and by *Hesus*, *Mars*. I imagin that they may have some reason for their Opinions, because the *Theutates* of the *Gauls*, and of the *Germans*, was in the same place, esteem, and order, as *Mercury* was in the *Roman Territories*: And so the *Hesus* of our *Britains*, was that warlike and bloody Devil, who did delight so much in the effusion of blood; and who had particular inspection over the places which were thus adored.

Amongst the *Gauls*, besides these Gods, there were many others: These are the Chief; *Omnica*, whom *Bochartus* thinks to be *Onga* or *Onca* of the *Phœnicians*, adored for *Minerva*: *Cæsar* represents the Picture of their *Hercules*, who had many Chains proceeding out of his Mouth, and fastened at the Ears of a multitude of little People at his Feet; they did name him *Ogmian*.

*Andraſte* was also a Goddess of our first *Britains*; for *Dion*, in his History of *Nero*, relates how the Queen *Boadicea* did adore and pray to this Goddess.

In time the Idols did increase, and we find in ancient Writers, some who have been transported hither by the Eastern People, as the

the God \* *Belenus*, or *Belatucadrus*. The latter \* *Abellio vocatur in Gallia*. to my knowledge hath been adored in the North Part of *England*; for lately, since the Learned *Cambden* hath mentioned him, there was a piece of his Statue found in *Westmorland*, near *Brougham*, a Castle belonging to that bountiful and Venerable Lady, *Anne Dorset*, Countess Dowager of *Pembrook* and *Montgomery*, &c. and in the bottom this Inscription is to be seen, *SANCTO DEO BELATUCADRO*, which Idol was doubtless made by the *Romans*, for it was their custom to adore the Gods of the Countrey which they did conquer.

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The End of the First Book.

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## The PREFACE.

**W**E learn from Hesiod, *how the Heathens did acknowledge three sorts of Gods: For besides those of the First Rank, of whom we have treated in the former Book, they supposed, that the Air was full of many little Gods, called Dæmones, who, according to their belief, implored themselves in the Affairs of Mankind.*

*The Last Sort are those, that they call Heroes or Demi-Gods, who derived their Pedigree from a God, either by the Father or Mothers side; nevertheless, they did admit into their number, such as by their noted virtues, or extraordinary deservings, did represent the Perfection of God in their lives; although both their Fathers and Mothers were Mortals as the rest. The Statues assigned unto them were for this reason greater, and larger than ordinary men; unto them the Dragon was dedicated, as a sign of Immortality, unto which they had attained, as we may see in Virgil, when he speaks of the Tomb of Anchises, he says that out of it came forth a great Serpent.*



And Cleomenes in Plutarch was esteemed a God by the Egyptians, because they had seen a Serpent engendred of his corrupted body after his death. The most famous of these Demi-Gods were Perseus, Hercules, Theseus, the Argonauts, and many of those famous Captains that got so much honour in the Wars of Thebes and Troy : Of these we shall treat in this Second Book,



# THE HISTORY

Of the Ancient  
*DEMY-GODS.*

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BOOK II.

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CHAP. I.

*The Story of PERSEUS.*

**P**erseus was the Son of Jupiter and Danae, Daughter of Acrisius, King of Argos. Acrisius having been informed by the Oracles, that the Child that should be born of his Daughter was to take away his Life, he shut her up in a Tower of Brass, that she might never have the acquaintance of any Man, nor a Child to trouble him with such an apprehension. But he could not hinder Jupiter from

*Δανάη τῇ  
καὶ ἰππιδῇ  
Πέρσεως. Hesiod.  
Homer. Il. 14.  
Eurip. in Dan.*



See Ovid. Me-  
tam. lib. 4.

visiting her, when he began to be amorous, for by the top of the Tower, in a golden shower this lecherous God found an entrance to *Danae*, of whom *Perseus* was born, as we have seen in the Story of *Jupiter*: Which when *Acrisius* understood, he commanded the Mother and the Child to be shut up in a Chest, and to be thus cast into the Sea. The Kings command was executed, but the Chest was afterwards taken up by some Fishermen, that found it floating upon the waves, and both the Mother and the Child alive; by this means the Prophecy of the Oracle proved true, for at a certain time, when *Acrisius* was present to see a pastime, or a delightful Combat, *Perseus* gave him accidentally a blow that killed him.

Non. Dionys.

When this *Perseus* came to be of age, he was mightily honoured, and favoured of all the Gods. *Minerva* bestowed upon him her Looking-glass for a Buckler: *Mercury* gave him the Wings from his feet and his shoulders, with his Cymeter, by which he performed notable Exploits; for some say, that he subdued all that Countrey, that is named *Persia* from him. He delivered the wretched *Andromeda* from the cruelty of the *Nereids*, who had bound her to a Rock to be there devoured of the Sea-monsters, because they had been incensed against her Mother, for despising their beauty.

In his time there were three Sisters, the Daughters of *Phorcys* a Sea-God, called *Gorgones*. They were all mishapen and cruel, having but one eye in common to them all; nevertheless, the Poets say, that the third named *Medusa*, had been a rare beauty, so that when *Neptune* saw her in

*Miner-*

*Minerva's* Temple, he was mightily taken with her, and obliged her to yield to his lust at the same time. This Action did displease *Minerva* so much, that she changed *Medusa's* locks of hair into fearful Serpents, whereof the looks alone caused every one to be turned into Stones. *Perseus* resolved to cut off her head, that he might deliver the Countrey from this grievous Monster. Out of the drops of her blood was begot, as they say, the Horse *Pegasus* with his great Wings, who with a stroke of his Heels opened the Fountain *Hypocrene*, so highly esteemed by the Poets. This Horse afterwards became more famous, when he gave his assistance to *Bellerophon* in his encounter with the *Chimera*: Afterwards, being frightened by *Jupiter*, he cast his Rider upon the ground, and took his flight to Heaven, where he is at present among the Stars.

*Aristophan.*

But to return to *Medusa*, we must take notice that although her head was cut off, it retained the same virtue and qualities as before; for it changed every one, unto whom it was presented, into Stone; as it did poor *Atlas*, of whom *Perseus* did thus revenge himself, because he would not afford him a lodging with him. But *Perseus* was not only notable by his valour and warlike feats, but also by his favouring of good Learning, which he caused to flourish in his time, as the manner of great Persons is, for that purpose he built a Colledge upon the Mount *Helicon* for to instruct Youth; therefore the Poets and Astrologers have advanced his Name amongst the Stars; so that behind him he hath left the esteem of a great Warriour, and of an excellent Favourer of Learning. His Furniture and Wea-

Ὀμματα Ἐρ-  
μίου πέρσας το  
ῦ Ἰνδαλῆ  
ωνος Non. lib.  
25. vers. 81.



pons are Sacred Hieroglyphicks of rare qualities that were in him, such as are required to undertake and compass with success glorious Designs. The Looking-Glass of *Minerva*, that was his Buckler, is an Emblem of Prudence. The Cymeter and Wings of *Mercury*, that were given unto him, do intimate, that strength and valour must be seconded with speed and celerity in the execution of great matters. And that which is said of the Head of *Medusa*, teacheth, that the only presence of a great man, furnished with such excellent qualities, are able to strike a terror into the minds of his Opposers, and stop them in such a manner, as if they were but statues and stones.

*Additional Note.*

*Cornelius Agrippa* takes notice, that most of the famous Men of Antiquity were begotten by Adultery and Incest, as *Alexander*, *Scipio*, *Cesar*, *Constantine* the Great, &c. Amongst the Heathens, when their Fathers were not well known, and that they were acknowledged by Mothers of a Noble Race, when their actions and life were worthy of esteem, they did then labour to cloak the shame of their Birth, declaring, that they proceeded from no mortal Race, but were begotten by a God. The People engaged by their good Offices and virtuous Actions to believe them, did embrace and maintain such Tales with much heat and animosity. *Persens* was of the number of these men, that did cast the reproach of their birth upon the Chief of the Gods; for his Mother being deprived of all hopes of having any lawful issue, by the cruelty of her jealous Father, who confined her to a close Prison, she was not unwilling to accept of the sollici-

sollicitations of her Uncle *Pretus*; so that of this incestuous Copulation was born *Persens*. He was with his Mother cast into the Sea, but Providence convey'd him alive through the Waves of the Sea to the Island *Seriphus*, where *Polydectes* did command as King. It happened that whilst his Brother *Diety*s was fishing upon the Sea, he happily met with these unfortunate Creatures shut up in the Chest, floating alive upon the water; and conveyed them into the Island, and there brought up *Persens* at his Brothers Court.

When *Persens* came to Age, he was taken notice of for his valour and strength; and because he was desirous to ingratiate himself with the People, he undertook to destroy the monstrous Women that were in *Africa*, called *Gorgones*, some think them to be *Basilisks*, that kill with their eye-sight. He cut off the Head of *Medusa*, and from the drops of corrupt blood, that fell on the ground, did proceed that multitude of Serpents and venomous Beasts, that trouble *Africa* more than any other part of the World. But *Persens* could not have overcome them had he not been furnished with the forementioned Armour of the Gods, and the Helmet of *Pluto*, by which he became invisible. He did many brave actions, in so much that he obtained not only for himself a place amongst the Stars, but also for his Father and Mother-in-law, *Cepheus* and *Cassiopeia*, and for his Wife *Andromeda*. The Poets take notice, that when he went to cut off *Medusa's* Head, whilst she was asleep, he turned from her his eyes, and look'd in his Buckler, which was a Looking-glass, how to direct his Sword.



## CHAP. II.

## Of HERCULES.

Ἀλκμήωνος ἐνὶ  
Θήβῃ ἢ ῥ' Ἡ-  
ρακλῆα κα-  
τέρεθοντα  
χρῖναι οὐ παῖδα.  
Homer. Il. 14.  
v. 323.

Plant. in Am-  
phytr.

There have  
been many of  
this name, the  
ancientest was  
the Son of Ju-  
piter. The se-  
cond, the son  
of A-bros, cal-  
led Hercules  
Egyptius. The  
third, a Phry-  
gian born. The  
fourth, the son  
of Jupiter and

Asteria Latona's Sister: This last was worshipped in Tyre. The fifth, lived in India, and was called Bely. The sixth, was the Son of Jupiter and Alcmena. The brave Actions of them all, were ascribed to this last.

Dionys. Halicar. saith, That Hercules was a Prince of Greece, that did travel with his Army as far as the Straits of Gibraltar, and that he destroyed all Tyrants of his Time.

Hercules was named Tyrinthius, from a City where he was born, Tyrius; Thesius, Buraicus, Ogmion by the Gauls, Chon by the Egyptians and Canopi-  
us, Lindius, Lacertofus, Charops, Oliverius, Octeus, Claviger, Gaditanus. See in the Hymn of Orph. for his other Surnames.

**H**ercules hath been the most Illustrious, and the most Glorious of all the Heroes of Antiquity, unto whom are ascribed, according to the judgment of many persons, the deeds of several famous Men.

His Mother was Alcmena, who espoused Amphytrion, a Theban Prince, upon condition that he would revenge the massacre of her Brother.

Whilst he was in the War for that purpose, amorous Jupiter gave a visit to Alcmena in the shape of Amphytrion; and that he might enjoy the satisfaction of her company longer without discovery, he made that Night to continue longer than any other. Alcmena was then big with Iphiclus; she did nevertheless conceive Hercules from Jupiter's acquaintance, and was brought to bed of both of them together. Although Amphytrion was not the Father of Hercules, he is by the Poets called Amphytrioniades.

At that time Sthelenus, King of Mycene, was in great hopes of obtaining speedily a Son, afterwards called Eurystheus. Jupiter took an Oath, that he that should be born first should be King, and have an absolute command over the other; which when Juno, the sworn Enemy of all her Husbands Concubines, and of the Children that were born of them, had accidentally heard, she caused Eurystheus to come forth of his Mothers Womb at the end of seven months, and by that means procured unto him the Scepter, with the Sovereign Command.

Some say, that Juno solicited earnestly by Pallas, was reconciled to Hercules; and that in testimony of her good will and amity, she gave him to suck of her own Milk, by that means it hapned, that the little Hercules having spilt some of the Milk out of his mouth, he whited all that part of the Sky that we call the Milky-way. This kindness was but feigned, to satisfy the request of Pallas; for a while after, when he was yet in the Cradle, she sent two dreadful Serpents to devour him, which did not answer her expectation; for the Child, without any shew of fear, caught them in his hands, and tore them in pieces.

When he was come to Age, Eurystheus exposed him to all manner of dangers, to cause him to perish: So that once he took a resolution to obey him no longer, but the Oracle informed him, that it was the Will of the Gods, that he should pass twelve times more through dangers in obedience to the Commands of this Tyrant. These are named the Twelve Adventures of Hercules.

Postquam con-  
spexit angues  
ille alter puer,  
citus è cunis  
exilit, facit re-  
sta in angues  
impetum alte-  
rum; altera  
apprehendit eos  
manu pernici-  
ter. Plaut. in  
Amphytr.

Non. Dionys.  
lib. 35.

The



*Theocrit.*  
*Idyl. 25.*

The first was, when he was appointed to destroy a great Lyon of the Forest of *Nemea*, that was fallen from the Globe of the Moon, and that spoiled all the Country round about. The People had often cast Darts and Arrows at him, but his skin could not be pierced. *Hercules* pursued him, and drove him into a Cave, where he seized upon him, and strangled him. Afterwards he always did wear the skin of this Lyon about him, as the Trophy of his Victory. Some say, that this is the Lyon that was placed amongst the twelve Signs of the Zodiack.

*Apollod. lib. 2.*

He was sent next to the Lake of *Lerna*, near *Argos*, to encounter with the *Hydra*, a notable Serpent, of a strange nature, for it had seven heads; when one was cut off, many others did immediately burst forth; so that it was not possible to overcome this Monster, unless all his Heads were cut off at one time, and the rest of his body destroyed by Fire, and Sword, which was executed by *Hercules*. About that time a wild Boar of an extraordinary bigness, whose residence was upon Mount *Erymanthus* in *Arcadia*, did destroy all the neighbouring Fields. *Hercules* dragg'd him alive to *Eurystheus*, who was almost frightened out of his wits, when he beheld him.

In the fourth place, he got hold of the Stag of the Mountain *Menelaus*, whose Feet were of Brass, and Horns of Gold, when he had pursued it a whole year.

Called *Stymphalides*.

He put to flight the Birds of the Lake *Stymphalus*, that were so numerous, and of such a prodigious greatness, that they did darken the Air, and hinder the Sun from shining upon men, when

when they flew over them. Besides, they did often take up some, and carry them away to devour them.

These Encounters were not worthy to be compared with his Combat against the *Amazons*; they were Women of *Scythia*, dwelling upon the Coasts of the *Hircanian* Sea, who having followed their Husbands in the War, and seeing them all cut off by the Enemies, near the River of *Thermodon* in *Cappadocia*, they resolved to manage the War themselves, and not to suffer any Husband, nor any Man to have any Command either in the Kingdom, or in their Armies. They went amongst their Neighbours to fetch from them Children; the Males they did destroy; and brought up none but the Daughters, whose right Pap they burnt in their infancy, that they might be more ready to handle the Bow and Arrows, and other Weapons. They behaved themselves gallantly in the Siege of *Troy*, under the Conducts of *Penthesilea*. But these warlike Women were forced to yield to the valour of *Hercules*, who being accompanied by *Theseus* went against them, according to the command of *Euristheus*. He took their Queen *Hippolyte*, that afterwards was married to *Theseus*.

The seventh Adventure, as *Virgil* informs us, was to cleanse the Stables of *Angeas* King of *Elis*, in them thousands of Oxen had been daily fed; so that the dung, by a long continuance, was mightily encreased, and did fill the Air with infection. *Hercules* therefore turned the Current of the River *Alpheus* from its ordinary course, and caused it to pass through the Stables. Thus he carried away all the filth in a day, according to



to his bargain. But *Angeas*, was not grateful to him for his pains, for he denied him the tenth part of the Oxen that were kept there: This caused his death, and the loss of all his goods.

Afterwards *Hercules* went and seized upon a Bull, that did breath nothing but Fire and Flame, which *Neptunus* had sent into *Greece*, to punish some disgraces and affronts that he had received from that Countrey.

*Herculi. de increbil.*

He passed from thence into *Thracia*, where he caused the King *Diomedes* to endure in his own person, that which he made others suffer; for he gave all the strangers, that he could catch in his Kingdom, to his Horses, to be devoured by them. *Hercules* served *Busiris*, King of *Egypt*, in the same manner, because he was so cruel to all strangers, as to cut their throats upon the Altars of *Jupiter*, that he might cloke his cruelty with a specious pretence of Piety. Likewise *Geryon*, King of *Spain*, who was reported to have three Bodies, because he did command three Kingdoms, was no less cruel than the former; he fed some Oxen, which he highly esteemed, as *Diomedes* did his Horses; and to keep them, he had a Dog with three Heads, and a Dragon with seven. When *Hercules* was sent thither by *Eurystheus*, he treated him as he had formerly done *Diomedes*. Now this *Geryon*, who had three Heads, and three Bodies, and but one Soul to move them, was not like King *Herilus*, mentioned by *Virgil* in the eighth Book of the *Aeneids*, who had three Souls in one Body, so that he could not dye by one or two deaths; he was to be killed three times before he could be dispatch'd. Another Adventure of *Hercules* was, to put into the possession

*Eurystho* was his cruel Minister of State, who was killed. He drove these Oxen from Italy, where he kill'd *Libys*, *Dercylus*, and *Alebion*, who offered to hinder his passage and steal his Beasts. He sacrificed them all to *Juno*.

possession of *Eurystheus* certain Golden Apples belonging to *Juno*, that were in the custody of some Nymphs, the *Hesperides*, Daughters of *Hesperus*, the Brother of *Atlas*. But before any could come to them, a great Dragon, that was at the entry of the Garden where they grew, was to be first overcome. He found a means to accomplish this enterprise also; some say, that he made use of *Atlas*, who went to gather them; in the mean while he took upon him the others burden, and bore up the Heavens with his shoulders.

*Ε, τ' ὁπότες μέλαναι, καὶ ὁπατὰ χρυσά μαλα. Callim. in Hymn. Cer.*

The last Injunction which he received from *Eurystheus*, was to fetch from Hell the Dog *Cerberus*, from whence he brought also *Theseus*, that was gone down to keep company with his dear friend *Pirithous*.

These glorious Actions made *Hercules* to be dreadful to King *Eurystheus*, and to all other Princes of the World. Afterwards there was no Monster nor Tyrant known, but he undertook to destroy them. Thus he put to death *Busiris*, the Son of *Neptune*, who laid Ambuscado's to take strangers, that he might massacre them upon his Altars. Thus he killed *Cacus*, the Son of *Vulcan*, who had three Heads, mentioned in the *Aeneids*, because he was a notable Robber, that did spoil and destroy all that came near the Mount *Aventin*.

From thence he went to the Mount *Caucasus*, where he delivered *Prometheus*, and killed the Eagle that devoured his Liver, as we have already noted in the former Book, Chap. 3.

*Hercules* had also an Encounter with *Anteus*, the Son of the Earth, who was of a prodigious bigness,



*Anteus* was King of *Tingi*, *Hercules* encountered him in a Sea Fight, and as often as he did land, he recruited himself with fresh Supplies of Men; but *Hercules* with his Gallies got between him and the shore, and so overcame him. *Bochart. in Canaan. l. cap. 24.* He is said to be 60 Cubits high. See *Plutarch of Sertorius.*

bigness, and did commit all manner of cruelties. This was very remarkable of him, that as often as he did fall and touch the Earth, so often he received a fresh supply of strength; which when *Hercules* perceived, he lifted him up from the ground, and in his Arms prest the breath out of his Body. But as *Hercules* was big, and of a high stature, a small matter was not sufficient to nourish him. One day when he was an hungry, walking in the Fields, he met *Theodamus* tilling the ground, from whom he snatcht one of his Oxen, which he laid upon his shoulders, and devoured every bit of him before *Theodamus*, who in the mean while did load him with imprecations and curses in his fury. From hence was derived the custom of that Countrey, to offer unto *Hercules* an Oxe in Sacrifice, with all manner of reproaches.

He made also a Journey into *Spain*, where he seperated the two Mountains *Calpe* and *Abyla*, to let in the Main Ocean into the Land by the Straits of *Gibraltar*. These two Mountains, situate one against another, *Calpe* in *Spain*, and *Abyla* in *Mauritania*, do appear afar off as two Pillars, they are said to be the Pillars of *Hercules*, where he engraved these words, *Non plus ultra*; as if those were the utmost bounds of the World, beyond which he could not enlarge his Dominions. In all his Conquests he made use of no other Weapon than a Club of an Olive Tree, which at last he dedicated to *Mercury*, the God of Eloquence, whose virtue he acknowledged to be more profitable than the power of Arms.

*Juno* was inwardly grieved to see him purchase so much glory, therefore she sought an opportunity

tunity to destroy him, or at least to create unto him some mischief. Whilst he was in his journey to Hell, she perswaded *Lycus*, banished from *Thebes*, to surprise the City in his absence, and to kill *Creon* the King, with all his Sons. He had in it taken *Megara*, the Wife of *Hercules*, and Daughter of *Creon*, and was going to force her to his lust, when *Hercules* returned from Hell, and killed *Lycus*, with all his Associates. This was no small disgrace to *Juno*, who was resolved to revenge it; therefore she caused *Hercules* to enter into such a rage, that he killed his Wife and Children. Afterwards he became so much afflicted for this deed, when his anger was appeased, that he resolved to destroy himself, if he had not been hindred by the Prayers and Tears of *Amphytrion* and *Theseus*. *Eurip. in Herc. Fur.*

But this famous Man, after so many brave actions, and after that he had overcome all things by his valour, became a Slave to Women, and to the Affections which he entertained for them. *Omphale*, Queen of *Lydia*, was one of those, who did possess him so much, that he changed his Club into spinning Instruments, he cloathed himself with the Garments of a Damsel, and served this Princess in the quality of a Maid of Honour. *Phurnutus de Nat. Deor.*

Afterwards he became amorous of *Deianira*, for whom he was to fight with *Achelous*, the Son of *Thetys*. But the latter being sensible of his own weakness, did encounter with him in several shapes changing himself now into a Serpent, anon into a Bull. Whilst he thus appeared, *Hercules* caught hold of one of his Horns and tore it up by the root, which made him so ashamed, that ever after he remained in the form of a River, that bears



Ζὺ δ' ἰδὴ ποιο  
πλέον μάλ' ὄν  
αἰγὺς Ἀμαλ-  
θείης. Callim.  
of Jupiter.

κορυμβορία.

Membra &  
Herculeos to-  
ros urit lues  
Nessæ qui do-  
muit feras, ille  
ille victor vin-  
citur, meret,  
dolet. Sen. in  
Hercul.  
Oeteo, O fa-  
ta! victus.  
Herculem peri-  
mit Lycas, ecce  
alio clades,  
Hercules peri-  
mit Lycam.  
Ibid.

bears his Name. The *Naiades*, his Daughters, being extremely afflicted at this disgrace received by their Father, offered the Horn of Plenty, which *Jupiter* had bestowed upon them to redeem that of their Father; for we must understand, that when *Jupiter* was an Infant, he was nourished with the Milk of a certain She-Goat, named *Amalthea*, by some Nymphs that tended him. Afterwards he requited the kindness in this manner, the Goat he advanced amongst the Stars, and gave to the Nymphs one of her Horns, with this rare virtue annexed to it, of being able to procure unto them all things which they should wish for; therefore they named it the Horn of Abundance, or of Plenty.

*Hercules* returned Conquerour with *Deianira*, but he was stopt at the Ford of a River, where *Nessus* the Centaur offered his Service to him, to carry *Deianira* behind him to the other side. As soon as the Traitor was there landed, he would have abused her, had not *Hercules* pierced him speedily with an Arrow, which when he felt that it had struck him to the heart, and that he was ready to expire, he resolved to revenge himself in this manner; he gave his Garment dropping with his blood to *Deianira*, perswading her, that if her Husband did wear it but once, he would never have love for other Women. The silly Creature believes him, therefore she sent it to him by *Lychas* his man, when he was sacrificing upon Mount *Oeta*. But it fell not out as she had imagined, for as soon as he had put on this Coat, the Blood of *Nessus*, that was a most powerful poyson, caused so great a burning all over his body, that in despair he cast himself into

a fla-

a flaming Pile of wood, and was there consumed to ashes. His Servant *Lychas* was drown'd in the Sea, where he was changed into a Rock, and *Deianira* for grief killed her self with a blow of her Husbands Club.

But *Hercules* before he died did oblige *Philoctetes*, the Son of *Pean*, his companion and friend, to swear unto him never to discover unto any body the place where his ashes and bones were buried: He then delivered unto him his Arrows, coloured with the blood of *Hydra*.

But when the *Grecians* were preparing for an Expedition against *Troy*, the Oracle gave out, that the City was not to be taken, unless they carried with them the Ashes and Arrows of *Hercules*. This forced him to discover the place where they were hid, and that he might not violate his Oath, he shewed where they lay with his feet, which were punished afterwards for it; for in his Voyage to *Troy*, one of these Arrows wounded his foot, that had been the Instrument of his perfidiousness, so grievously, that it corrupted and yielded such a stink, that he became unsufferable to his company; therefore he was left behind in the Isle of *Lemnos*. Nevertheless, because the *Greeks* did imagin, that it was not possible to obtain any success without the Arrows of *Hercules*, that were in his keeping, they sent *Ulysses* back to bring him to the Siege; and afterwards he was perfectly healed by *Machaon*, that famous Physician, who was the Son of *Æsculapius*.

#### Additional Note.

There hath been no King, nor other Person, since the beginning of the World, that hath rendred his

K

name



name more famous than *Hercules*, for he was not only known in *Greece*, in *Italy*, and *Spain*, but in *Egypt* as *Herodotus*, and in *France* and *Germany*, as *Cesar* informs us. These following particulars may be further added to his former History, for the better understanding of the Poets, and ancient Writers.

*Jupiter* when he lay with his Mother, spent three nights, which he caused to be joyned together to beget him; his body and stature were answerable to the pains and power of his Father; for it is reported that he was four Cubits and a Foot high, and had three ranks of teeth in his mouth; out of his eyes sparkles of fire and light did sometimes proceed. He had a Sister married to *Polyphemus*, mentioned by *Homer* in his *Odysses*; his Brother was *Iphiclus*, of whom it is related, that he was so light, that he could run over the ears of standing Corn, without any prejudice to them. When *Hercules* came to years of understanding, he was put in the tuition of several Masters, that did excel in many Arts and Sciences, to learn under them the things that were required to make him accomplished. He was taught by a Shepherd, by birth a *Stythian*, named *Tentares*, to handle the Spear and Dart: *Lucius*, the Son of *Apollo*, taught him the Rudiments of Learning; and because he had chastised him with a Rod, *Hercules* killed him when he came to be of Age: From *Eumolpus* he learn'd the Art of playing upon Instruments of Musick: *Chiron* gave him an insight into Astrology; and *Harpolicus*, made him understand the other Sciences, that were necessary to accomplish a Man of his Birth and Valour. He was scarce eighteen years of Age when *Eurystheus* employed him in

Witness *Ælian*  
in his various  
stories, a  
Greek Poet,  
ἐδὴ τὸ ἱερὸν οἰο  
δόωσαν αὐ-  
δάσοιο ὅσε καὶ  
ανθεῖκεσιν  
ἐπέτρεχον,  
&c.

most difficult Enterprises. The first was when he killed that dreadful Lyon fallen from the Moon, that did spoil the Countrey round about the Forest of *Nemea*; he discharged against this wild Beast all his Arrows, but to little purpose, and then encountered it with his Club only in his hand, but the skin was so tough and hard, that no weapon could enter it; which when *Hercules* perceiv'd, he caught hold of the raging Lyon, and tore him in pieces with his hands. Ever after he delighted to wear the skin of this Lyon, and in imitation of him all Heroes have skins of Lyons, or of wild beasts, upon their Bucklers. The Poets speak of three Lyons killed by *Hercules*, viz. that of *Helicon*, of *Lesbos*, and *Nemea*. *Thespius*, King of *Bœotia*, soon heard of his valour and strength, therefore he sent for him to make tryal of his ability. This King had fifty Daughters, and no Son; he imagined that it might be a great support to him, to have Grandchildren by them of extraordinary qualities. For that intent he employs *Hercules*, after a costly Banquet, to get them with Child; and it is reported, that he did his business so well, that they did all conceive so many Sons in one night. *Creon*, King of *Thebes*, bestowed upon him his Daughter in reward of his good service, for he had delivered him and his Country from all subjection to *Erginus*, whom he kill'd with most part of his Army, when he went to consult the Oracle, and expiate his crimes, of murdering his Wife and Children. The *Pythia*, the Woman Priest of *Apollo*, firnamed him *Hercules*, whereas before he was called *Alcides*. They say that *Eurystheus*, that set him at work, was so jealous of *Hercules*, that at last he would never suffer him to enter into the Gates of the

*Heliconius*,  
*Lesbeus*, &  
*Nemeus*.



City, but by *Copreus* his Herald did signifie unto him his pleasure. In his Travels he was kindly entertained by several persons, especially by *Pholus*, who brought forth unto him his best Wine, and greatest Dainties; but it happened, that at that time his house was beset by the *Centaur*s, whom *Hercules* put to flight, killing great numbers of them. Afterwards he cleansed the Stables of *Augias*, but being deprived of the reward promised by this ungrateful King, he sack'd his Countrey, and out of the spoils he erected Trophies of his Victory, & instituted the Olympick Games, ordering them to be celebrated every five years in honour of *Jupiter*. *Eurystheus* sought all occasions to destroy him; therefore he commanded him to bring unto him the Girdle of *Hippolyte*, Queen of the *Amazons*, that he might give it to his Daughter *Admeta*. He conquered all the Country of the *Amazons*; and in his return with *Theseus*, he freed *Hesione* from the fury of the Sea-Monster, unto which she was exposed by her Father, as we have already said; but this Traitor refusing to give to *Hercules* the recompence that he had promised, lost both his life and Kingdom. *Hercules* after these Exploits punished *Tmolus* and *Telegonus*, the Sons of *Proteus*, because they did inhumanely kill all the strangers, which they overcame in wrestling; and *Sarpedon*, the impious Son of *Neptune*, received also from him a worthy reward of his former cruelties. *Hercules* performed many other worthy Acts, for he passed through *Lybia*, *Egypt*, *Palestine*, *Cilicia*, and *Asia minor*, destroying all eminent Robbers and petty Tyrants, that made use of their power to oppress the rest of Mankind. Thus he put to death *Cygnus* the Son of

The Greeks  
did afterwards  
number their  
years by Olym-  
piads.

of *Mars*, *Zetis* and *Calais* the Sons of *Boreas*; he vanquished the cruel People, called *Cecropes*, that dwelt in *Asia Minor* he destroyed the Gyants that marched against him, that proceeded from the blood of the Lyon of *Nemea*; and many other Monsters of cruelty he humbled in the dust.

## CHAP. III.

## Of THESEUS.

**T**heseus was the Son of *Ageus*, King of *Athens*, who gave his name to the *Aegean* Sea. He lived in the time of *Hercules*, and was nearly related to him; therefore he was often a Companion of his Adventures, and a perfect follower of his Generosity. He took the City of *Pylus*, where *Nelus* and his Sons lived, and when *Penclymenus* the youngest did change himself into several shapes, to fight with *Hercules* with more advantage, he found a means to surprise and overcome him. After that he had escaped from the snares of his Mother-in-law *Medea*, who with a Cup of Poyson intended to deprive him of the succession to the Kingdom.

The most part of the Princes and great Lords of that time were Robbers, who made their greatest consist in a Tyrannical Dominion over their miserable Subjects, and over all those that were so unhappy as to fall into their hands. *Phalaris*, King of *Sicily*, was one of them; he was wont to shut Men alive into the body of a Brazen Bull hollow within, causing fire to be put

*Phalarim tor-  
menta; flam-  
ma profuit, &  
Siculi mugitus  
ferre juvenci.  
Claud. de bello  
Gild.*



under it, that it might oblige them, to send forth groans and crys out of the throat of this Instrument of his cruelty: In the mean while he took a singular delight to hear the Bull bellow after this manner.

*Theseus*, that wanted neither courage nor goodness, resolved to give a check to the insolency of all these Tyrants, and to treat them as they had treated others before. First he marched against one *Sciron*, who took pleasure in drowning all Passengers in the Sea. Thus he punished *Procrustes*, because he was wont to cut in pieces all those that came into his hands: Sometimes he did cut off their Legs even with the Bed where they lay.

Thus he encountred with all the Monsters that came into the World, as with the Bull of *Marathon*, that was of a prodigious bigness; and with the Boar of *Calydonia*, that *Meleager* had undertaken, but could not overcome without the help of *Theseus*, from whence riseth the Proverb, *Non sine Theseo*.

The most famous and notable of all his Exploits, was the Victory that he obtained of the *Minotaur*, who was half a Man and half a Bull, whose Birth we have mentioned in the former Book, speaking of *Pasiphae*, the Wife of *Minos*, who was the Mother of this Monster, begot by a Bull on her body. And that we may know how *Theseus* was engaged in this business, we must understand, that King *Minos* made War upon the People of *Attica*, to revenge the Death of his Son *Androgeus*, massacred by them in a treacherous manner. In this war he took the City of *Megara*, and overcame the *Athenians*;

so

so that he obliged them to send unto him, as a Tribute, every year a certain number of young Men, whom he gave to this *Minotaurus* to be devoured by him. *Theseus* requested to be sent amongst the other young Men, that he might destroy this Monster, that had devoured already so much of the blood of his Citizens. The Labyrinth was the place where this *Minotaurus* was kept. This Edifice had been built by *Daedalus*, in such a manner, that there were in it so many windings and turnings, that it was a difficult matter for one within to find the way out again. *Theseus* wisely prevented this inconveniency, for he won the good liking of *Ariadne* the King's Daughter, and she delivered to him a Thread, by the assistance whereof he found a way out of the Labyrinth, after that he had killed the *Minotaurus* in it. *Ariadne* he took with him, promising unto her wonderful advantages in his Kingdom of *Atheus*. Nevertheless he left her by the way, in the Island of *Naxos*, to comply with the desires of the God *Bacchus*, who desired to have her in Marriage; and therefore he presented her with a Crown, that hath been since placed amongst the Stars.

The Ship in which *Theseus* was carried into the Island of *Crete*, had no other Sails but Black and Mourning. But he had promised to his Father *Ageus*, that in case he obtained the Victory, he would come home with White Sails; which the excess of joy, proceeding from the consideration of his happy return from so eminent a danger, caused him to forget. Therefore it happened that his Father, who was always expecting with much impatience his coming back,

K 4

when

Ἀθήνας  
Διόνυσος  
μαλλὼν Ἀε-  
δίδου, &c.  
Non. Dionys.  
lib. 47.



when he saw the black Sails, the signs of sadness and of sorrow approaching with the Ship, he was taken with so piercing a grief, that he cast himself head-long into the Sea at the same moment, and there was drowned.

This Ship was afterwards kept by the *Athenians*, as the Remembrancer or Monument of the happy Victory, that had freed them from the apprehension of so much misery. They did therefore repair it, when any part of it was decayed by long standing, and nailed unto it new Planks, in lieu of those which time did consume and rot. This Ship, saith *Plutarch*, was always a President in the Disputes of Philosophy in the Schools, brought to express the means that Nature employs to preserve the Elementary Bodies, and particularly those that are maintained by nourishment.

After this, *Pirithous*, King of the *Lapithes*, a People of *Thessaly*, desired to see so famous a Person; therefore to obtain his desire, he began to spoil the Borders of his Kingdom, to oblige him to come to defend himself. When both met together, they were so much taken with the beautiful countenance, with the courage and generous behaviour one of the other, that they did swear to be for ever Friends, and to lend a mutual assistance in all difficult affairs.

Immediately after, *Pirithous*, being assisted by *Theseus*, did punish severely the *Centaurs*, when he invited them to the Festival, that was kept at his Marriage with *Hippodamia*; because they had most insolently affronted his People the *Lapithes*, and massacred multitudes of them. Now the *Centaurs* were the first People that had found

found out the Art of Riding upon Horses; and for that cause they were esteemed half Men, and half Horses, by those that met and saw them at a distance on Horse-back. From hence comes their Name *Hippocentauri*.

Another Effect of the Alliance between *Pirithous* and *Theseus*, was the Rape of the fair *Helen*, of whom we shall speak hereafter. *Theseus* also accompanied him to Hell, when he went to fetch from thence *Proserpina*, whom he loved entirely. But this Enterprize succeeded not according to their expectation, for they were stopt by *Pluto*. Some say, that *Pirithous* was condemned to the torments of *Ixion*; but *Theseus* was forced to rest himself after the grievous labours and pains that he had endured in this Expedition, upon a great stone, from which he could never after rise, nor move himself, until *Hercules* went down to Hell to fetch the great Dog *Cerberus*. He did stick so close to this great stone, that he left upon it his skin when he was pluckt from thence. When he returned again into Hell, after his decease, *Pluto* condemned him to the same place, because he had been so bold, as to undertake to ravish and carry away his Queen.

We have already declared in the former Chapter, how he married *Hippolyte*, Queen of the *Amazons*, of whom he had a Son that did bear the Name of his Mother, called by some *Antiope*. Afterwards he espoused *Phedra*, one of the Daughters of *Minos*. She grew amorous of this *Hippolytus* her Son-in-law, but when she could not gain him by prayers, she accused him to *Theseus* most maliciously, as if he had offered to disho-

*Ἡράκλειος πόνος*, are great and difficult undertakings.



Of him is the  
Proverb,

Ἰππόλυτον  
αἰμύσσει.  
Diogen.

Of a chaste and  
virtuous man.

Procul impudi-  
cos corpore à  
casto amove

taetus. Hippo-  
lyt. in Sen.

Eurip. in Hip-  
polyt.

dishonour her. *Theseus* gave credit to her Calumny; therefore he banish'd out of his house the poor young Prince, desiring the God *Neptune* to punish him for this supposed Crime.

*Hippolytus* fled from the rage of his Father upon a Chariot; and as he was passing by the Sea-side, he met with a Sea-monster, that frightened his Horses, cast him to the ground, and kill'd him in a miserable manner; for he was dragg'd over the Rocks and Stones, and his body torn in pieces by these fearful and furious Horses. *Phe-dra* was mightily grieved at this mischance; being therefore pressed with a remorse of Conscience, she discovered all the truth of *Hippolytus's* Innocence, and of her own Malice, and then stabb'd her self before him, leaving unto *Theseus* the dissatisfaction of having been too credulous. But *Æsculapius*, being moved with compassion for *Hippolytus*, restored him to life again.

#### Additional Note.

*Theseus* was a wise and valiant King of *Athens*, that perswaded the People dispersed in the Country to live together in Cities. He established wholesome Laws in his Dominions, and destroyed many Tyrants and Thieves, that did trouble the Country, *Cercyon*, *Polypemon*, *Periphetes*, &c. He was said to be the Son of *Neptune*, because he was an encourager of Trade and Navigation. *Minos* did question him about his Father, but he proved what he was; for when the King cast a Ring into the Sea, he dived to the bottom, and fetcht it up with a Crown in his hand, which *Thetis* bestowed upon him, and which was afterwards given to *Ariadne*; but after her death it was placed amongst the Stars.

His

#### Ch. 4.

His Sons were *Hippolytus*, *Acamas*, and *Demo-phoon*. When he came to be old, he was kill'd by King *Lycomedes* in a cruel Battel.

He Reigned about the year of the World 2700, *Diod. l. 5. cap. 5.* in the days of *Gideon*, a Judge of *Israel*, according to the computation of the best Chronology.

#### CHAP. IV.

#### Of the Stories of CASTOR and POLLUX.

THE common Opinion of the Poets is, that *Leda*, the Queen of *Tyndarus*, King of *Oebalia*, having had familiar acquaintance with *Jupiter*, brought forth two large Eggs: Out of one, which was of *Jupiter*, she had *Pollux* and *Helena*; and from the other, that was of *Tyndarus*, were born *Castor* and *Clytemnestra*. They were nevertheless all named *Tyndarides*, because they were all the Children of one Mother, that was Wife of *Tyndarus*.

The two Brothers, *Castor* and *Pollux*, did love one another entirely, insomuch that they were inseparable, and they always performed their undertakings together; but *Pollux* only was immortal by the privilege of his Birth, therefore cut of a tender affection for his Brother, he perswaded *Jupiter*, who had a great kindness for him, to admit also the other into the number of his Sons. From hence the Greeks called them *Dioscouroi*, that is, Children of *Jupiter*: And *Jupiter* at last caused *Castor* to partake with *Pollux* of his Immortality, in such a manner, as that they were to live successively

one

*Vocantur Thi-rapnæi fratres Oebalii, ἑτερο-μερος Gemini Ambelii Laper-sæ ἀφ' ἑτέρου Amyclæi & Pileati. Hence is the Prov. ὁ ἑὶς ἀπὸ τοῦ ἑτέρου, of a fair Lady, she proceeds from an Egg.*



one after another, until the time that they were both translated to the Signs of the Zodiac, where they represent the Constellation called *Gemini*.

But they did not attain unto this great Honour, until they had deserved it by many glorious actions; for they forced *Theseus* to restore their Sister *Helena*, whom he had taken; they cleared the Coast of all Pyrats at Sea that interrupted the Trade; therefore they have been adored amongst the Divinities of the Sea, and been put in the number of those, that were surnamed *Apotropæi*, that is, who did protect them from evil. For this cause the Heathens did sacrifice unto them white Lambs.

The *Romans* had a particular respect for them, because of the assistance that they had received from them in a Battel against the *Latin* People, near the Lake *Regillus*. Therefore they did erect to them a very stately Temple, and swore commonly by their Names. The Oath of the Woman was *Æcastor*, as that of Men was *Hercule* and *Ædepol*; that is, by the Temple of *Castor* or *Pollux*, for *Ædes* signifies a Temple.

#### Additional Note.

*Castor* and *Pollux* are reckoned amongst the famous Men, that have deserved an immortal name by their valour and generosity. They accompanied *Jason*, and his *Argonauts*, in their Expedition to fetch back again the Golden Fleece, in which these two Brethren did sufficiently declare their courage and skill in Arms, *Pollux* especially: He undertook to correct the temerity of *Amycus*, when he offered to challenge one of their company out

Κάστορος δ' ἰπ-  
πόδαμον κ'  
πύξ' ἀγαθόν  
Πολυδάκτα.  
Hom. Odyss. 12.

#### Ch. 4.

out of the Ship to fight with him at handy blows. *Pollux* went out, and soon laid him dead upon the ground. In this voyage, when a dangerous Tempest had overtaken them, they saw two Flames of Fire lighting upon the heads of *Castor* and *Pollux*, which were the happy Omens or fore-runners of the end of their fears and danger; for the Marriners take notice, that when two Fires appear together at Sea, they are to expect happiness in their undertakings, and a notable calm; where as if there be but one, they prepare themselves for a grievous storm. From hence these two Lights, that are Meteors, or the dry exhalations of the Earth, inflamed in the Air, are called *Castor* and *Pollux*; but when one is seen, it is called *Helena*, as dangerous to Seamen as she was to *Troy*.

After the return of the *Argonauts*, *Castor* and *Pollux* had war with the *Athenians*, because *Theseus* their King had ravished their fair Sister *Helena*, but when they had taken one of the Cities of *Theseus*, and in it their Sister, they dealt kindly with the Inhabitants, and carried none away but *Ethra*, Mother of *Theseus*. Therefore the *Greeks* call all Saviours and favourable Princes

Σωτῆρας τέκε  
παῖδας ὅτι  
χθονίων ἀν-  
θρώπων, ὡς  
πόρρωτε νεώγ.  
Homer.

*Δίδς κῆποι.*  
They undertook afterwards a War with *Lyncus* and *Ida*, the valiant Sons of *Alphareus*, in favour of their Mistresses, that had been espoused to them formerly. In the Encounter with them *Castor* was unhappily kill'd by *Lyncus*, and *Pollux* dangerously wounded by *Ida*; but *Jupiter* revenged his Sons quarrel, for he struck *Ida* to the ground with his Thunderbolts. *Pollux*, in honour of his Brother, invented a Dance, that was to be performed



formed by young men well armed, named *Castor's* Dance. Now this *Lyncæus* is reported to have been a man of a very quick sight: The Poets say, that he was able to perceive any thing through a solid substance, and to see into the bosom of the Earth; because, as some think, he was the first that sent men to groap there for gold and silver.

The *Romans* did mightily esteem these Gods, because they appeared to assist them in their need. And the *Lacedemonians* gave unto them the Title of *Μεγάλους Θεοί*. The *Locrenses* did also see them leading their Army against the *Crotoniats*, with Caps on their Heads, and Lances in their Hand, upon two white Horses. From hence it is, that they are thus represented, and that the *Romans* have affected a Cap, as a badge of Liberty. When *Tarquinius* was expell'd, they coyned pieces of silver, with two cross Lances, bearing on the top of them Caps, in token of freedom from bondage.

In the Heavens, besides these forenamed Meteors, there are two Stars, in the Head of *Gemini*, called *Castor* and *Pollux*, mentioned by *Homer* *Odyss.*

Ἄλλοτε μὲν ζῶντες ἐτρεήμεροι, ἄλλοτε δ' αὖτε  
Τεθνῶσιν, τιμῶν δ' ἀεὶ λόγχασιν ἴσα θεοῖσι.

C H A P.

## C H A P. V.

## Of ORPHEUS.

THE Poets relate wonderful stories of several Musicians of the first Age; as of *Amphion*, who built the Walls of *Thebes* only with the pleasant harmony of his Musical Instruments; for the sweetness of the Tunes caused the stones to move, and place themselves in good order.

*Arion* was also admired for his skill in Musick, as we may take notice on this occasion; when he was sailing from *Italy* into *Greece*, the Seamen resolved amongst themselves to cut his throat, that they might have his Purse: But he requested of them the favour to suffer him to play once more with his Harp before they did dispatch him: It happened that he made such excellent Musick, that the Dolphins, ravished to hear him, came in companies about the Ship; and when he beheld them, he cast himself into the Sea, hoping to meet there with more humanity than amongst the cruel Mariners; he was not deceived of his expectation, for one of these Dolphins, taking him upon his back, carried him to *Corinth*, where King *Periander* received him with kindness, and put these inhumane Sailors to death, to punish them for their intended crime. This Dolphin was rewarded by the Gods with a place amongst the Stars, for the good office that he had done to this poor Musician.

unde Ovid. de  
Arione, Fast.  
lib. 2. At tibi  
navis tua tuti-  
us equor erat.  
Some say to  
the Promon-  
tory of *Tenarus*  
in *Greece*.

I shall



I shall not mention the Satyr *Marsyas*, who because he had more skill in Musick, than the common sort of people, was so transported with vanity and presumption, as to compare himself with *Apollo*. This God was so displeased with him, that when he had overcome him, according to the judgment of the *Muses*, he fled him alive, to punish his temerity; as we have already intimated in the Story of *Apollo*.

There happened also a like Controversie between *Apollo* and *Pan*, the God of the Mountains and Shepherds; because he knew pretty well how to play upon the Pipe, and that these Country Clowns did cry him up for the most expert Musitian of the World: He was so audacious as to dispute this Honour with *Apollo*: *Midas*, King of *Phrygia*, a simple fellow, one of the Judges in this Controversie, gave a sentence in favour of *Pan*; therefore *Apollo* caused Asses ears to grow on his head, that he might appear what he was to the World. This Prince entreated *Silenus* to grant unto him the favour, in reward of a considerable service, that he had done unto him, that all that he should touch, should turn immediately into Gold. He soon repented of his rash desire, when all his victuals and food became Gold, and when in the midst of all his Gold he was ready to starve for hunger and want.

And that we may not make any longer discourse of those that have excelled in Musick, it is the common Opinion, that *Orpheus*, who was not only a Poet, but also a Philosopher, hath carried away the Palm from all the rest. We need not wonder at it, seeing he was born of  
such

such Learned Parents, of *Apollo* and the Muse *Calliope*. Of him it is reported, that he caused his voice to agree so admirably well with his Lute, that the Rivers did stop to listen to him, that the Storms and Tempests did cease, that the most savage Animals came to him in companies to recreate themselves with this excellent harmony, and that the Trees and Rocks were seen to move at the sound.

He performed something more than this, for when he lost by death his Wife *Eurydice*, who flying from the amorous Embraces of *Aristheus*, King of *Arcadia*, died suddenly of a wound received by a Serpent: He went after her to the Gates of Hell, where he played with that dexterity upon his Instruments of Musick, that *Pluto*, *Proserpina*, and all the Infernal Inhabitants, were ravished in admiration. He prevailed by that means so much upon them, that they granted unto him the favour to carry with him his Wife back again, to live longer upon Earth, upon condition, that in his return, he would not look back upon her, until he was ascended into the light; which condition, his impatient love for her caused him to break, by casting his eyes behind him; which when her Guard had perceived, they dragg'd her back into Hell, and left him in such a trouble of mind, that he resolved for her sake never to entertain any affection for a Woman; and to dissuade all his acquaintance from their love and union: Which procedure of his, did so much scandalize and displease the

Some say that he was kill'd with a Thunderbolt. *Ορφέα χρυσολύρου τῆς. Ὀρφέα μῦσαι ἔθαψαν, ὃν κλέαντες ὑψιμέδων Ζῆς φολόεντι βέλει.*

*Midas* ὄνυξ  
ᾧτα. A Greek  
Prov. a simple  
fellow.



The Swan is  
said to sing ad-  
mirably well  
when it draws  
high unto  
death.

Dames of *Thracia*, that in their furious tran-  
sports at the Festival of *Bacchus*, they tore him in  
pieces. But afterwards he was metamorphosed  
into a Swan, and his Harp was placed amongst  
the Stars.

*Additional Note.*

Arion erat  
Patria Me-  
thymneus, ob-  
scuris parenti-  
bus natus, Poe-  
ta insignis, præ-  
cipue Dithy-  
rambicus.

Therefore na-  
med Δελφινό-  
σμη.

The Ancients relate incredible things of Dol-  
phins, besides, this famous one that carried *Arion*  
safe to Land out of the hands of the inhumane  
Mariners. They tell us of others, that have  
performed kind offices to Mankind. *Hesiod*, the  
first famous Writer, when he had been massacred  
in *Neptune's* Temple in *Nemea*, and cast into the  
Sea, was by the Dolphins brought carefully to  
shore again. A young Man, and his Mistress,  
falling by chance into the Sea, were saved near  
the Island of *Lesbos* by Dolphins, and carried  
through the waves to Land. And *Telemachus*,  
the Son of *Ulysses*, was also preserved in the Sea  
by Dolphins; therefore his Father did bear a Dol-  
phin in his Buckler, in remembrance of that kind-  
ness shewed to his blood by that Fish. All the Hea-  
thens had a particular respect for this creature;  
some of them would not suffer any injury to be of-  
fered unto them, because they are so favourable to  
Mankind. In the remote Countries of the North,  
*Munsterus* tells us, that there is a Fish called *Raia*  
longer than a Dolphin, and no less kind to our na-  
ture. When they meet with any, whose misfor-  
tune it is to be cast away, these great Fishes receive  
and lodge them in their Jaws, and do thus carry  
them safe to shore. He insinuates there that it is  
the Opinion of some, that this was that kind of  
Fish, or Whale, that waited for *Jonas* when he was  
cast into the Sea, and that carried him safe to land.

*Marsyas*,

*Marsyas*, a *Phrygian*, was the Inventer of the *Ovid. fast. lib.*  
Pipe, a Musical Instrument. Some say that *Mi-* 6. *Prima te-*  
*nerva* was the first that play'd with it, at a Banquet *rebrato per ra-*  
of the Gods; and that because of her grey eyes, *ra foramina*  
when her cheeks were swell'd, she did appear ridi- *buxo, ut daret.*  
culous to the company, especially to *Juno* and *Ve-* *effeci tibia*  
*nus*, who laugh'd at her for her pains. This gave her *longa sonos.*  
the curiosity to see what reason they had to mock  
her. For that purpose she came down upon Mount  
*Ida*, and began to play with her Pipe upon the banks  
of a clear River, that she might behold her self at  
that time; but as soon as she perceived how de-  
formed it did represent her, she cast the Pipe away  
with a curse, desiring that he that should take it  
up, might end his dayes by cruelty. *Marsyas* the  
Satyr, the Son of *Hyagnis*, a great Favourite of  
*Cybele*, found it, and first made use of it in the  
publick Sacrifice of this Goddess; for that reason  
it did always continue afterwards in her Solemnities.  
But this *Marsyas* became so proud and self-  
conceited for this Invention, that he challeng'd  
*Apollo*, upon this condition, that he that could *Mediâ illâ*  
make the most pleasant Musick, should have power *tempestate inter-*  
over his Antagonist. *Apollo* was the Victor, *fluebat Mar-*  
therefore he hang'd *Marsyas* upon a Tree, and *syas amnis, fa-*  
pull'd his skin over his ears. Some drops of his *bulosis Græco-*  
blood hapned to fall into the River, that did run *rum carmini-*  
hard by, and therefore from him it was named *bus inclutus.*  
*Marsya*: It ran through the City *Calene*, taken *Quint. Curt.*  
by *Alexander* the Great. *lib. 3.*

*Quaque celer rectis descendens Marsya ripis*

Lucan *Pharsal.*  
*lib. 3.*

*Errantem Meandron adit, mixtusque refertur.*



Called there-  
fore by Plato,  
*βίος ὁρεῖκος*,  
a solitary life,  
or a harmless  
life, entertain-  
ed by herbs  
and roots.  
It is said, that  
he prophesied  
of the Worlds  
continuance.

*Ætate in sextâ  
cessabit machi-  
na mundi.*

*Orpheus*, was a *Thracian*, born, as some say, of *Apollo* and *Calliope*; as others, of *Oeagrus* and the Muse *Polihymnia*. He was an excellent Philosopher, and the first that recommended a solitary life, and abstinence from flesh. *Mercury* gave him his Harp, with which he performed wonders. He was the first that introduced the *Bacchanalia* in *Greece*, called by some for that cause *Sacra Orphica*. *Horace* in *Arte Poet.* tells us, that,

*Sylvestres homines sacer interpretq; Deorum  
Cedibus & victu fado deterruit Orpheus:  
Dictus ab hoc lenire Tigres, rabidosque leones  
Dictus, &c.*

He was the first that in *Thracia* caused men to live under Laws and Government, and called them from their rude and beastly life, to a more gentle and civilized.

## CHAP. VI.

### Of JASON and the ARGONAUTS.

**P***elias*, King of *Theffaly*, was careful to train up *Jason* his Nephew in his fight from his Infancy, because he had taken notice in him of an extraordinary courage, which had cast some jealousy and suspicion of him into his mind. When therefore he came to Age, he sought how he might be delivered of him, and of his apprehensions together; for that cause he sent him to the Conquest of the Golden Fleece, as to an Enterprize

terprise from which he could never, according to his judgment, return alive.

We have already mentioned how *Aetha*, King of *Colchos*, had got this Treasure into his possession, and laid it up safe in a Wood consecrated to *Mars*, appointing for a Guard certain strange Bulls, that had Feet of Brasses, and that did cast out of their Nostrils fearful flames of fire. He appointed also a dreadful Dragon, of a prodigious bigness, accompanied with armed men, who sprung up from the teeth of this Dragon, that had been sown in the ground.

*Jason*, in order to this Expedition, commanded a brave Ship to be built by one named *Argus*, from him it was called *fatidica rates Argo*; the Wood of it had been cut out of the Forest of *Dodone*, whereof the Trees were wont to give Oracles; therefore this Ship did retain the faculty of speaking. And in this Voyage it was often heard.

A great number of the most Illustrious Wor- They were in  
thies of *Greece* went abroad to accompany *Jason*, number 54.  
and share with him in the Glory of this Un-  
dertaking; they named themselves *Argonauts*. See *Val. Flacc.*  
*Hercules* was one also; *Theseus*, *Castor* and *Argonaut.*  
*Pollux*, *Orpheus*, *Tiphys*, *Lyncæus*, and a great  
many more. *Tiphys* did govern the Helm;  
*Lyncæus*, who had excellent Eyes, was imployed *Lyncæo perspi-*  
to discover the Banks of Sand, and the dangerous *cacior.* Of a  
Rocks hid under water to the end that they quick and  
might decline them. *Orpheus* with his Musick good eye.  
did pleasantly remove from them the tediousness,  
and moderate the grievances of the Voyage;  
only the company of *Hercules* was troublesome,  
for he was so heavy, that the Vessel was some-



*Hercules*  
*Βεργύς.*

*Hylas* was the Son of *Theodamas*, from whom *Hercules* stole an Oxe in the Isle of *Rhodes*.  
*Val. Flacc. in Argonaut.*

Old *Percus* foretold them the danger of the *Simplegades* Rocks, in requital for his deliverance from the persecution of the *Harpyes*. *Apolod.* This Author relates, that *Aetes* promised the golden Fleece to *Jason*, if he could but overcome the two Bulls that had Hoofs of Brass. *Medea* instructed *Jason*, and taught him the means of overcoming this, and all other difficulties; and shewed him besides the Golden Fleece, which *Aetes* was not willing to deliver, notwithstanding his promise.

times ready to sink, and he spent a prodigious quantity of Victuals, besides he did frequently break his Oars; but there happened a misfortune that delivered them from the inconveniences of his company. He had brought with him a young Boy, whom he loved, called *Hylas*; when therefore the Ship was run ashore, he sent him to seek some fresh water to appease his violent thirst, but the Lad fell into a Fountain, where he was drawing water. This gave occasion to the Fable, that the Nymphs had stoln him away. At this unhappy accident, *Hercules* left the company and the Ship to seek him out. From hence it is that the People of that Countrey established Festivals to be kept every year, during which, they were wont to wander about the Mountains, often calling for *Hylas*.

These *Argonauts* met with some misfortunes in this Expedition, and several difficult passages. They were to go between the *Simplegades*, that are otherwise called the *Cyanean Rocks*, situate beyond the *Thracian Bosphorus*, at the Entrance of the Black or the *Euxine Sea*. They did seem to joyn afar off, and open when they were coming to the passage. At last they arrived in *Colchos*.

From his first arrival *Jason* contracted friendship with the Princess *Medea*, the Kings Daughter, who was an expert Magician. She, for his sake, caused a deep sleep to fall upon all the

Monsters

Monsters that did keep the Golden Fleece by her devillish Enchantments; so that *Jason* had by that means the liberty to take it. Immediately after, *Jason* fled away with *Medea*, whom he married, but being pursued by *Aetes* her Father, she cut in pieces *Absyrthus* her little Brother, whom she had brought with her, dispersing and leaving his Members at a distance in the way, that his Father might busie himself in gathering them up, and give them more leisure to escape.

When they were come back as far as *Thessaly*, *Medea* undertook to cure her Father-in-law *Aeson* of his old Age. By the virtue of her Magick Art she restored unto him his youthful appearance and strength. And that she might take vengeance of the hatred that *Pelias* did bear unto them, she perswaded his Daughters to try the same experiment upon him, for he was extreme old and decrepit. According to her directions they cut him to pieces, and boiled them in a Kettle with certain Herbs, which she had delivered unto them. But these wretched Daughters, seeing it impossible to recover their Father again by that means, were mightily afflicted and grieved, that they had been so absurd as to murder him upon such unlikely hopes.

All this time *Medea* did live with *Jason* in a perfect amity and correspondence, having had by him two Children. But at last, when *Jason* arrived at *Corinth*, in the Court of King *Creon*, he fell in love with the Princess *Creusa* his Daughter, whom he married, forgetting the obligations and favours, which he had received from *Medea*.

Ἀντίκα δ' Αἰσώνα δῆλον κόρον ἠβώοντα, γῆρας, &c.

*Eurip. in Medea.*

L 4

She



Ὁλωλεν ἡ τὴν  
 ραννος ἀγίας  
 κέρη Κρέωνος  
 ὁ φύσας φαρ-  
 μακῶν ὅσων  
 ὕπο. Eurip.  
 in Medea.

She was resolved to revenge her self; therefore dissembling her dissatisfaction, she seem'd to approve of the Match, and sent a Box full of Jewels, and of precious things to the Bride, as a Token of her love; but it was all bewitch'd in such a manner, that when it was opened, a strange flame burst out of it, which consumed suddenly the King's Palace to ashes, with the Bride, and her aged Father in it.

Mormorus and  
 Pheretis the  
 two Children  
 of Medea.

Thessalus her  
 other Son e-  
 scaped. He  
 reigned in  
 Thessaly, and  
 gave his name  
 to the Coun-  
 trey.

Squammosa  
 gemini colla  
 serpentes jugo

summissa præbent. Recipe jam natos parens : ego inter auras alibi curru ve-  
 har : Med. in Senec.

Jason in his fury went to seek Medea to be revenged of her for this cruelty. She waited for him on the top of a high Tower, from whence she reproach'd him with his ingratitude, and before his eyes massacred two Children that she had by him. She then took her flight towards Athens, being supported by two strong and fearful Dragons in the Air. When she was arrived in that City, she became the Wife of King Agæus, by whom she had Medus. But when she ventured to poyson Theseus, she was forced to flye away for her life with her Son Medus, and to retreat into that part of Asia called from him Media.

#### Additional Note.

In this last Chapter, the most noted persons are Medea, Jason, the Argonauts, and Creon, of whom the Poets relate these following Stories.

Eurip. in Med.

Medea was a famous Inchantress, the Daughter of Aëta and Idyia; or, as Ovid names her, Mother of Ipsea: She was the Grand-Child of Sol: She was tutored and made acquainted with the Secrets of her devillish Art by Hecate, who taught her

her how to perform wonderful things by her Spells and Enchantments. She was able to transport woods from one place to another, to cause the current of the Rivers to turn back towards their source, to bring down the Moon, and the other Stars upon the Earth, and to give life to the Dead.

The Expedition of the Argonauts, and her affection for Jason, rendered her famous, or rather infamous; for his sake she consented to betray her Father's and Countries Interest; by her means he seized upon the Golden Fleece, and when Aëta intended to revenge himself of the Argonauts by their deaths, in a Banquet unto which they were all invited, Medea discovered the Plot to Jason, who thought it high time to sail away with his Prize and Medea. Before her departure she committed a most inhumane Act, in killing her only Brother, and casting his Members in the way for her Father to gather up. Jupiter was mightily incensed for this barbarous deed, and therefore he sent most cruel tempests to entertain the Argonauts, the causers of it in their return home. The violent storms carried them out of their way into the Mediterranean, where their prating Ship Argo, advised them to seek Circe, and cause her to make an attonement for the Blood of Absyrtus, that Jupiter might be appeased, which accordingly they did. She was no less cruel afterwards to King Pelias, who hearing a false report of the miscarriage of the Argonauts, abused the friends of Jason, and treated his Kindred barbarously. At the return of the Ship into a Bay of Thessaly, near the City Iolcus, Jason understanding all that had happened entreats his Companions to assist him; but because they

Flamma sub-  
 duxi medicato  
 lumina somno :  
 Et tibi que ra-  
 peres vellera  
 tuta dedi. Me-  
 dea Jasoni in  
 Ovid.  
 Apollod. lib. i.



they were not able to encounter with a Kingdom, *Medea* undertook to punish *Pelias* with her Enchantments. She makes a Statue of *Diana*, with it she lands, and hastens into the City, having taken the disguise of an old Woman: At her Entrance she proclaims in the streets, that she did bring the Image of *Diana* from the Northern Countries, requiring the People to receive it with respect; unto her words she added Miracles, to perswade them to believe. So that when she saw the King and People at her devotion, she revealed unto the Princes Daughters, that she was commanded by *Diana* to restore to their Father his former youthful strength and appearance. To oblige them more easily to believe the possibility of this action, she dismembered before them an old Ram, and then by witchcraft turned it into a young Lamb. They being thus perswaded to try the same Experiment upon their Father, kill'd him, and by that means punish'd him for his cruelty, and gave an opportunity to the *Argonauts* to seize upon the empty Throne. *Acastus*, the Son of *Pelias*, reigned in his stead; but his wretched Daughters were married to the *Argonauts*; *Admetus* took *Alceste*, who only had not consented to the cruelty committed upon her Father, *Amphinome* was married to *Andramon*, *Asteropea* and *Antionoe* were given to other Husbands. After this *Medea* lived quietly with *Jason*, until he became enamoured with *Crensa*, or *Glaucia*, the Kings Daughter. She revenged her self of this Affront; for she sent a Box, or as some say a Crown, shut up in a Box, to the Bride, anointed with a strange compound, called

From hence  
the Prov.

Ἀέσας ἔπε-  
λαιαν *Plutarch*.  
He that kills  
with an inten-  
tion to cure.  
*Quid referam*  
*Pelias natas*  
*pietate nocen-*  
*tes, Casaq; vir-*  
*gineâ membra*  
*paterna manu.*  
*Ovid. in Me-*  
*dea.*

Conjux socerque  
prisca jam fun-  
tis habent à me  
sepulti.  
*Med. ad Jason*  
*in Senec.*

called \* *Naphtha*, which as soon as she had touch'd, the Air round about her became inflam'd, & burnt the Kings Palace about her ears.

\* Νάφθα,  
called other-  
wise Μηδείας  
ἔλαιον, or

*Ivis*, or *Ignis Medea*, is such a powerful Compound, that if it comes near the Fire, or Sun Beams, it will suddenly set all the Air round about in a flame. *Plutarch* says, that it is made of that Sulphurous Matter or Clay that bursts forth of the Territory of *Babylon*, called also by the *Hebrews* *אשפה* as some imagin from *אשפה* to fly about, because it is of such an Airy and Fiery Composition, that at the least provocation, it spreads and communicates its hot nature to all that comes near unto it. Of this strange Compound *Diosc.* speaks, *lib. 1. cap. 102.* And *Plinius, lib. 2. cap. 15.* And the *Greek Poet.* "Ἦν δὲ τὸ Μηδείης Κολυβήϊδ' ἐχθρόμυρον πύρ κείνο πο-  
τὸν θέξεται ἐφ' ἡμέρον ἔπαρξ' χεῖλη. Δδομένε δ' οὐδ' ἀλυσί' ἰαπύεται ἐν-  
δοθὶ κνηθμός."

*Jason* was the Son of *Aeson* and of *Polymedes*, descended by his Father from *Aeolus*, the God of Winds. When the Oracle had informed his Uncle *Pelias*, that one of his Kinsmen should put him to death, and that he should have an eye upon *Jason*, he sought to destroy him; but he escaped to *Chiron* the Centaur, where he became a Student in Phy-  
sicks. Afterwards he was sent to recover the Golden Fleece, that did belong to his Family. He, and the other Worthies of *Greece*, did run many dangers in this Expedition; they were to pass between the *Simplegades*, Rocks that are in a continual motion; they let go a Pigeon, before they would venture through with their Ship, and although this Bird flies with a wonderful swiftness, her tail was catcht between the Rocks, nevertheless the wind blew them through, with little damage to their Vessel. They landed in several places by the way, and relieved *Phineus* an old Man, that was troubled with the *Harpies*; for the two Children of *Boreus*, that were in this Expedition, made

\* Ἰάσων from  
ἰάομαι, to  
heal: before  
he was called  
*Delomedes.*



Euf. Chron. Di-  
od. l. 5. cap. 11.  
Aug. lib. 8. de  
Civ. Dei, c. 26.

made them flye away, and leave the blind *Phineus* to eat his meat in quiet. When *Jason* was returned, he dedicated his Ship to *Neptunus*. It was afterwards preserved many years, and the breaches that time made were repaired as *Noah's Ark*, and the Ship of *Theseus*. All these *Argonauts* did live in the days of *Othniel* and *Gideon*, Judges of *Israel*, about 2500 Years after the World was created.

## CHAP. VII.

Of CADMUS, and of the City of THEBES.

WHEN *Jupiter* ravish'd *Europa*, the Daughter of *Agenor*, King of the *Phœnicians*, as we have said in the third Chapter of the first Book, this Prince sent his Son into many places of the World to seek her out, with a Command never to appear before him, until he had found her. But *Cadmus*, after many tedious Voyages, could never learn what was become of her; therefore he went to consult the Oracle of *Apollo* in *Delphos*, to know what was best for him to do. The answer was, that a Cow, some say an Oxe, should meet him, and that he was to follow the directions of this Beast, to build a City, and settle his habitation. He met the Oxe in a Province of *Greece*, called from thence *Bœotia*. And that in a business of so great a concern, he might obtain the assistance of Heaven, he resolved first to offer the wearied Beast in sacrifice to the Goddess *Minerva*. In order to this Religious performance, he dispatches his Followers to the

He was to  
build a City  
where the Oxe  
did lye down,  
when it was  
weary of its  
journey.

next

next Fountain, named *Dirce*, to fetch from thence water; but it happened that a fearful Dragon surpris'd them there unawares, and devoured them alive. *Minerva* advised him immediately to destroy this Dragon, and to sow the Teeth of his Head in the Earth, which when he had done, several Companies of armed men sprang up out of this seed; but they could not suffer one another to live, therefore they destroyed themselves, only five were remaining, that offered their assistance to *Cadmus*, in building a City to dwell in, and furnishing it with Inhabitants. This City was *Thebes*, where he reigned many years, and left many Children, *Ino Semele* the Mother of *Bacchus*, and *Agave*, who being transported with fury in the company of the *Menades*, kill'd her own Son *Pentheus*, that had by his speech discovered a dislike of the mad Ceremonies of this God.

*Cadmus* did live to see all his Posterity fall into extreme misery, and himself and Wife banished into *Illyria*, or *Sclavonia*, where, according to their desire, they were changed into Serpents: For *Amphion* forced them out of their own City, and built the Walls of it by the harmony of his Lute, as we have already said in the fifth Chapter; but was afterwards kill'd by *Diana* for his inconsiderate speeches of her, and of her Brother *Apollo*.

But I think it will not be amiss if we take notice here, that there have been several Cities of *Thebes*, one in *Cilicia*, where *Andromede* the Wife of *Hector* was born, which was sack'd by the *Greeks* when they march'd to the Siege of *Troy*. There was another in *Egypt*, the largest of

The Dragon did proceed from *Mars*; it kill'd *Seriphus* and *Daileon*, the Servants of *Cadmus*. The truth is, this Dragon was a famous Robber.

*Ἰνὸς ἄχνη*, a violent grief, for she drowned her self in despair. Others add *Antonoe* and *Polydorus*, sons of *Cadmus*.

The Oracle told the *Illyrians*, that they should obtain the Victory against their Enemies, if *Cadmus* was their Captain. By that means he reigned in *Illyria*.



of that Name, it had an hundred Gates; from it that fruitfull and renowned Province *Thebais* was focalled, which hath been the retreat of so many Religious Anachorets, that have built there their Covents in the first Ages of Christianity.

*Epaminondas* was a Scholar of *Pythagoras*. *Diog. Laert.* lib. 8.

*Thebes* was rebuilt by *Alexander's* command, for the sake of a great Wrestler, that had been thrice crowned at the *Olympick Games*.

But *Thebes* in *Boeotia* was the most famous of all these Cities, not only because of the grievous Wars that it suffered, and the great Captains that it furnished to *Greece*, such as were *Epaminondas*, and *Pelopidas*, but also because the drunken God *Bacchus*, *Hercules*, and *Pindarus*, the Prince of the *Lyrick* Poets, were born in it. It is reported of the last, that the Bees did prognosticate and signifie, what he should one day be; for whilst he was yet in the Cradle, they pitch'd upon his lips, and there laid up their honey; and *Pan*, with the Nymphs of the Neighbourhood, kept a Festival on the day that he came into the World. *Alexander* the Great did mightily honour him; for when he commanded all the City to be destroyed with Fire and Sword, he gave an expresse Order to his Souldiers, that they should spare the house of *Pindarus*, with all his Relations.

#### Additional Note.

*Cadmus*, and most of the famous Men of Antiquity, cannot much glory in a Noble Pedigree. If the truth were known, he was but the Cook of *Agenor*, King of *Tyre* or *Sidon*; he ran away from his Prince for no good deed with *Harmonia* a noted Strumpet, yea he was so happy as to have laid the Foundations of the City of *Thebes*.

Here-

*Herodotus* saith, that he brought sixteen Letters into *Greece*, and taught the People the Art of Writing. Some say, that *Pentheus*, the Son of *Agave* and of *Echion*, his Grand-child, kill'd afterwards by his furious Mother, succeeded him in his Kingdom.

The *Greek* Letters are called *Kad-milia γράμματα*, and *Kad-mine* θήνη, an unhappy Victory.

The Poets make *Europa* his Sister, *Thassus* his Brother. *Cilix*, from whom *Cilicia* borrows the Name, and *Phenix*, who hath called a Province of *Asia*, *Phoenicia*, were his other Brethren, *Electra* and *Taygete* his other Sisters, by several Mothers. *Europa* was the most remarkable of them, for her extraordinary beauty, which caused *Jupiter* to send some of his Subjects to steal her away. They took her and carried her on board a Ship, where a Bulls Image was placed in the Stern, which caused the Fable of *Europa's* being ravish'd by a Bull. Her afflicted Father sent his Sons *Thassus* and *Cadmus* after her but to little purpose; for when they could not find her, they settled themselves, and built each of them a City, *Thassus* in an Isle of the *Ægean* Sea, and *Cadmus* in *Greece*. The *Phœnicians*, to comfort their disconsolate Prince, invented and promoted the Fable of *Europa's* being carried away by *Jupiter*; therefore they reckoned her amongst the Goddesses, and appointed Sacrifices and Altars to her, causing Money to be stamp'd in honour of her. On one side whereof was *Europa* sitting upon a white Bull.

θεῦ θεῦ βεβ-  
τοῖς ἑσώτες  
ὠσανδρ μέλας  
Euripid. in  
Medea.

The City of *Thebes* was famous in *Greece*, but never so much as when *Epaminondas* the great Warriour and Philosopher overcame the *Lacedemonians*. *Pindarus* was a Citizen of this place, he was much respected for his Poetical

tical



After his death his Successors did enjoy a portion of all the gifts offered to *Apollo* in *Delphos*. Some say *Pindarus* was a Child cast away in the Woods, and that he was nourish'd by Honey instead of Milk.

tical Art. The Oracle enrich'd him for it, and commanded, that a half part of the gifts dedicated to *Apollo*, should be presented to him, because he did sing and compose so many excellent Hymns in honour of that God, and of the others. The Bees, when he was yet a Child, sleeping in the open Air, poured forth upon his lips their delightful honey. The same thing is reported of *Plato*, as it is said of *Midas*, that when he was yet in his Cradle, the Ants carried into his mouth several grains of Wheat. These passages were Prognosticks of that future splendour and fame of these men in that kind of life, which they did embrace.

### CHAP. VIII.

#### Of OEDIPUS.

**L** *Aius* King of *Thebes* having espoused *Jocasta*, the Daughter of *Creon*, understood from the Oracle, that he was to dye by the hand of one that should proceed out of this Marriage, therefore he commanded *Jocasta* his Queen, to destroy all her Children. When *Oedipus* was born, his Mother was loth to commit so horrid a cruelty upon the Babe with her own hands; therefore he was delivered to a Souldier to be by him strangled. But he also was moved with compassion for the poor Infant, and could not have the courage to dispatch him, or to see him expire; for that reason he pierced his feet, and tyed him up to a Tree growing upon Mount *Cytheron*, that he might dye there in that miserable condition. But it happened that *Phobas*,  
one

one of the Shepherds of *Polybius* King of *Corinth*, came immediately after by that way, and seeing in what danger the Infant was of its life, he took him down; and because he was very beautiful, he presented it to the Queen his Mistress, who was Childless. She received him with affection, brought him up, and caused him to be treated as if he had been her own. He was named *Oedipus*, because of the swelling in his Feet, proceeding from the Holes made in them by the Souldier of *Laius*; for in *Greece* this Word signifies one, that hath a swelling in his Feet.

When he came to the age of understanding, he perceived his mistake, of being the Son of *Polybius*, and therefore he went to consult the Oracle, to know who was his Father. He received this answer, that he should find him in the Province of *Phocis*. When he was come thither he happened to be in a seditious tumult of the people, where King *Laius* was also arrived to appease the disorder; without knowing him for his Father, he killed him by chance. But not being suspected for the Author of this Murder, he went to dwell at *Thebes*.

At that time *Juno*, the sworn Enemy of the City, had brought forth a Monster, and sent it to a place not far off; it was named *Sphinx*; the face and voice was like a Girls, the body like a Dog, the tail like a Dragons, and the claws like a Lions, with great wings upon the back. To every one that passed by, it proposed ænigmatical Questions, and if they gave not a present solution, it did devour them without mercy; so that the Countrey round about was forsaken,

*Genitorem ad-  
ortus, impiâ  
stravi cade.  
Oedip. in Sen.  
Theb.*



faken, and no body did dare to venture near the City. The Oracle did then declare, that the only way to be delivered from this Tyranny was to give the right meaning to this Riddle of the *Sphinx*; Which was the Creature that in the morning did walk on four feet, at noon on two, and in the evening on three. *Creon*, who succeeded *Latius* in the Throne, caused it to be proclaimed all over *Greece*, that he would quit his Claim to the Crown, and give *Jocasta*, the Widow of *Latius*, in Marriage to one that would resolve this Question; which *Oedipus* did; for he brought the true sense of the *Enigma*, telling them that it was Man, who in his Youth did go upon four feet, as the Beasts, that is, upon his hands and feet; but when he did arrive to an Age of strength, he did march upon two only, without any other support; and when old Age did seize upon him, he was forced to make use of a stick, in stead of a third foot, to help him to go.

*Davus sum non Oedipus.*  
*Terent.* one of an ordinary capacity.

*Οἰδῖπυς ὅδε ὅς, τὰ κλέν' αἰνίγματ' ἢ δει καὶ κρείττω ὢ ἀνὴρ.*  
*Sophocles in Oedip.*

When the Monster saw the Riddle resolved, it was so much enraged, that in a furious manner it dash'd out its brains against a Rock, and thus delivered the Countrey from much fear and danger.

*Oedipus* was raised to the Throne in reward of this good service, and was married to *Jocasta*, whom, he knew not to be his Mother. Of her he had two Sons, *Eteocles* and *Polynices*, with two Daughters, *Antigone* and *Ismene*.

Near about this time, the Gods sent a most grievous Plague amongst the *Thebans*, to punish them for the murder of *Laius*; and as the Oracle did declare, it was never to cease, until he, that was guilty

guilty of his blood was banished out of the City, which caused a diligent search to be made, so that by the Art of Negromancy it was known that *Oedipus* was the Man.

When he came to understand the truth of all that had happened, and how by chance he was married to his own Mother, he was so inwardly grieved, that he pluck'd out his eyes, and condemned himself to suffer a perpetual banishment, leaving the Kingdom to the disposal of *Eteocles* and *Polynices*, his two Sons.

*Additional Note.*

*Cadmus*, the first Founder of *Thebes*, begot *Polydorus* of his Wife *Harmonia*, *Polydorus* begot *Labdacus*, and *Labdacus*, *Laius*, the Father of *Oedipus*. This last committed unwittingly two grievous Crimes, he killed his Father, and then espoused his Mother, which when they understood they punish'd themselves. *Jocasta* chose a voluntary death, rather than to survive the knowledge of such foul mistakes, whereof she and her Son were guilty, and *Oedipus* departed into banishment. Some say, that his cruel Sons cast him out of the City, and would never allow him any thing for his maintenance, which caused him to curse them, and desire that they might be the causes of their own deaths. When he was dead, the *Thebans* would never afford him a place to be buried in so that they say his body was swallowed up by an Earthquake. This *Oedipus* was a witty man, as may appear by his discovery of the meaning of the *Sphinx's* Riddle. Some report, that this *Sphinx* was a Robber, and that the ambages of his Riddle were the windings and turnings of a Rocky Mountain, where he had seated himself to rob the

*Οἰδῖπυς ὅδε*  
*ἀεὶ, a Prov.*  
From hence, to express the just curses of a Superiour.

*Ego ipse, victa spolta qui Sphingis tali, &c. Oedip.*  
*Senec. in Thebaide.*



Passengers, that went to and fro near *Thebes*. The qualities of divers Creatures are employed to describe his disposition.

It was his custom to propound a Riddle, to massacre those that could not tell the sense of it, & to let the others pass that did satisfy his Questions. The Poets say, that this Monster was the Daughter of *Echidna* and *Typhon*.

After the banishment of *Oedipus*, his two Sons fell into mortal hatred; and according to his desire they killed one another, as we shall see in the following Chapter.

## CHAP. IX.

### *Of the War against the City of THEBES.*

**T**His famous War is the Subject, upon which the Wits of many ancient Poets have exercised themselves. *Statius* amongst the *Latins* hath composed twelve Books of it; and *Antimachus* amongst the *Greeks*, in the time of *Plato*, publish'd four and twenty Books only of the Preparations of this renowned Siege; whereof this was the Cause.

*Eteocles* and *Polynices*, the two Sons of *Oedipus*, did judge it expedient, not to part or divide their little Kingdom, for fear of weakening it, but to succeed one another in the Government, and to rule each of them a year. *Eteocles* the Eldest did reign his year; but when it was expired, he would not yield the Scepter and Power out of his hands. Therefore *Polynices* resolved to force him by a Siege, and to fight himself by the

the power of his Sword. For that intent he begs the assistance of *Adrastus*, King of *Argos*, whose Daughter he had made his Wife. According to his request, this King came with a powerful Army, composed of his own Subjects, and of the Auxiliaries of his Friends and Neighbour Princes.

The *Thebans* for their part did prepare to receive them, being encouraged by the Predictions of *Tiresias* the Southsayer, who promised unto them a happy success and end of this War, if *Menecus* the Son of *Creon*, and the last of the Race of *Cadmus*, would sacrifice himself for his Native Countrey. This condition was very grievous and irksome, especially to *Creon*, who would never give consent. Nevertheless this young Prince escaped out of the City with a naked Sword in his hand, and in the sight of all the People, that beheld him from the Walls, he thrust it into his bowels and died. Immediately after the *Thebans* made several stout Sallies upon the Enemies, in which they were so happy, that they destroyed all the noted Captains, *Adrastus* only excepted, and totally routed the rest of the Army.

At first *Hippomedon*, one of the chief of the Enemies, was wounded to death. It is said of him, in *Euripides* the Poet, that he had an appearance of a Gyant; in his Buckler was the Image of *Argus*, full of Eyes; the very sight of him was dreadful to the beholders. *Parthenopous* was no less unfortunate, for he fell down dead soon after *Hippomedon*. Of this Warriour it is reported, that he had the Genius and courageous humour of his Mother *Atalanta*, a Princess

*Tiresias cecior.*  
*Juvenal.* A blind fellow. He was the Son of *Everus*, a Shepherd of Mount *Syllenus*. He had been both a man and a woman: *Juno* punished him with blindness, for revealing a secret which women only can tell; but *Jupiter* rewarded him with a life 7 times longer than ordinary. Read *Hyginus 75th Book of the Fables.*



Of him is the  
Proverb,

Ἀσεβέστερ  
ἢ Πτοομένης,

because he was  
so cruel to his  
Daughter, as  
to cause her to  
be devoted of  
a Horse for  
not preserving  
her chastity.

Diogen.

His name was  
Megon.

of *Argos*, who became famous for her dexterity in the use of the Bow and Arrows, and in running a Race. She was of that noble disposition, that she resolved never to marry any but a Worthy of that Age; that could overcome her in these Martial Exercises, which *Hippomenes* did. But because they did afterwards both lose that respect, which they owed to *Cybele*, they were by this Goddess changed into a Lion and a Lioness.

*Tydeus* was also kill'd in this War, He was a man of low stature, but very strong and valiant, as he made it appear in many brave Encounters; for when he was sent in Embassie to *Eteocles*, to treat with him concerning the Pretensions and Right of *Polynices*, and when he perceived how his Negotiation would prove ineffectual, he challenged all the Court of *Thebes*, before his departure, at any kind of fight, and overcame every one that appeared against him. Therefore fifty of the most valiant Lords agreed together to lay for him an Ambuscado in his return to the Camp, but he was so successful as to overpower them all; of whom he only spared one alive to send to *Eteocles*, as the Messenger of the death of his Comrades. At last he was mortally wounded with an Arrow, but *Amphiarauus* was so concerned for him, that he pursued his Enemy, cut off his head, and gave it to him to handle before he died. It is said, that he did treat it in a most inhumane manner, for he tore off the skin with his teeth, and suck'd out the brains, which in his rage he swallowed.

This Action was so displeasing to *Minerva*, that she would not afterwards immortalize his Name

Name, as she had promised to him, but conferred this honour upon his Son *Diomedes*.

*Capeneus* was also in the Army of *Polynices*. *Philostratus* tells us, that he was of a prodigious bigness, and that he had so much confidence in himself, that he was wont to boast that he feared no more the Thunderbolts of *Jupiter*, than the hot Beams of the Noon-sun, and that maugre *Jupiter* he would take the City. But a Thunder-clap stop'd his blaspheming Tongue, and beat him to pieces.

*Amphiarauus*, the Southsayer, one of the Commanders in the Army, did foresee that he should end his days in this Siege; therefore he hid himself, for fear of being forced to go to the War. But his Wife discovered and betrayed him to *Adrastus*, who obliged him to accompany the Army. He was kill'd in a very strange manner, as he was flying from *Thebes*, in his return homewards, he was swallowed up by the Earth alive, and afterwards reckoned in the number of the Gods, and the power of giving Oracles was ascribed to him. They were for a time the most noted of all *Greece*. At last the two Brothers, *Eteocles* and *Polynices*, agreed to end their differences in a single Duel, where they both fell dead to the Ground. But Death was not able to put an end to their hatred, for the Furies did haunt the place where they were buried by *Antigone* their Sister, and when a Pomegranate-Tree had been planted there, it did yield frequently

The Thebans  
after the Vi-  
ctory, built a  
Temple to

Ἀδελφείᾳ Νέμεσις. *Plutarch. Statius.* From hence the Proverb *Fratri contentiones*, implacable hatreds or discords.



drops of blood, which did declare how their enmity was become immortal. Besides, it is reported, that the Flames of the Pile of Wood, in which their bodies were burning together, did divide and seperate into two Pillars at the top, and by no means could be brought to reunite.

*Additional Note.*

The City of *Thebes* had seven Gates, and in the Army of *Polynices* were seven chief Commanders, who made their approaches every one to a Gate, as *Euripides* tells us in one of his Tragedies.

Ἐπὶ ἀνδράσιν αὐτοῖς φασίν, ὡς ἦκεσ' ἐγὼ

Δόχων ἀνάσσειν, ἐπὶ δὲ πρόσκειθαι πύλαις.

*Septena muros castra Thebanos premunt. Sen. in Theb. Act. 2. The Crenean Gate was first named ὕψιστη, where there was a Temple dedicated to Ὑψίστης, Jupiter the most high god. Pausanias and Plutarch.*

The City was thus divided between the Chieftains; *Parthenopeus* was to assault the Gate called *Neitis*, *Amphiarauus* the other named *Prætis*, at the Gate of *Ogyges* was appointed *Hippomedon*, *Tydeus* was seated near the Gate *Homolois*, *Polynices* was at the other called *Crenea*, *Capaneus* did march against the *Electrian* Gate, and *Adrastus* was at the other named Ἐβδρυν πύλη. *Parthenopeus* was the Son of that warlike Princess of *Argos*, *Atalanta*, the Daughter of *Schoeneus*, or *Ceneus*: She was the swiftest Runner of her time, and most dexterous in using Bow and Arrows: She was the first that ventured to encounter with the great *Calydonian* Boar, already mentioned. *Hippomenes*, her humble Servant, found a subtil means to out-run her. The Goddess *Venus* had bestowed upon him some of the Golden Apples of the Garden of *Hesperides*, which he cast in the

way

way when they were both in the Race. The lovely appearance of this fruit caused her to neglect her course, and gather them up, whilst *Hippomenes* went on and reach'd the Goal before her. By this Race he won her for his Wife; but because he did not repay to *Venus* thanks for so great a benefit received, she caused him to forget himself so much as to defile the Temple of *Cybele* with the enjoyment of his Mistress. For which offence he was turned into a Lion, and she into a Lioness, and were coupled together to draw the Chariot of this Goddess.

*Capaneus* was a noted Man in this Siege for his impiety, as *Tydeus* was for his courage and true valour. The latter was the Son of *Oeneus*, King of *Calydonia*, and the Father of that *Diomedes*, who wounded *Venus* and *Mars* at the Siege of *Troy*. When this *Tydeus* had unfortunately kill'd his Brother *Menalippus*, he departed to *Argos* to *Adrastus* the King, who received with him all expressions of kindness, and bestowed upon him *Deiphile* his Daughter in Marriage, as he had given his other named *Agia* to *Polynices*. In the Siege of *Thebes*, *Tydeus* did mightily encourage the rest; but an obscure Fellow named *Menalippus*, let flye an Arrow at him, which wounded him to death. In this particular the Poets have taken notice of the hand of God, that orders many times, that our punishments should be inflicted upon us by such, as are related to those, against whom we have committed great crimes. That men might understand the proceedings of Divine Justice, it causeth a Relation to be visibly seen between the offence and its punishment.

*Oeneus Tydeus patris sanguinis illum conscius horror agit sat. Pap. in Pheb. l. 1.*

But



But there was none so famous in this Expedition as the Prophet *Amphiarans*, a wise man, who had espoused *Eryphile*, the Sister of King *Adrastus*. He foresaw that he should perish, if he did engage his person in this War, therefore he hid himself; but *Eryphile* being corrupted with the present of a Golden Chain, given to her by *Polynices*, betrayed the place of her Husbands concealment. For which unnatural deed, he left order with his Son *Alcmeon*, to dispatch her and revenge his death, as soon as he should hear of his miscarriage. Which cruel Command was put in execution by *Alcmeon*, but afterwards he became mad, and wandred up and down the World, until he was kill'd by the Brethren of *Amphisbea*, *Themon* and *Axion*, because he had forsaken their Sister, and was married to *Callirhoe*. *Amphiarans* after his decease was honoured as a God, his Oracles were mightily esteemed. In the Country of *Athens*, a stately Edifice was erected to him, near a large Cave, where he gave Answers to all that came. Not far from this place was the Fountain of *Amphiarans*, whereof the waters were dedicated to him; so that it was a capital crime to employ them in any ordinary use.

*Eriphylæos*  
antrum fatale  
penates irrupit,  
Græc. Stat. lib. 4.  
Theb.  
This Chain  
was unfortu-  
nate after-  
wards to all its  
owners. *Alcmeon*  
gave it to  
his wife *Amphi-  
sbea*; and her  
brother *Themon*  
gave it to *Apol-  
lo* at *Delphos*,  
from whence  
it was carried  
by the *Phocen-  
sis* that robb'd  
the Temple.  
*His Phœdram*,  
*Procrinque lo-  
cis*. *inestamque*  
*Eriphylen*,  
*Cynodelis gnati*  
*monstrantem*  
*vulnera cernit*  
Virg. lib. 6. *Æneid*. And *Homer Odyss.* II. ver. 325. "Ἴδον συγερῶτα  
Ἐριφύλῳ ἢ χρυσὸν φίλῳ ἀνδρὶς ἐδέξατο τιμήντα. The Motto of  
*Amphiarans* was excellent, "Οὐ γὰρ δοκεῖν δεῖσθαι ἀλλὰ εἶδέναι, *Euri-  
pid.* in his Tragedy of the *Phœni*.

Several Persons came to consult this Oracle from all parts of *Greece*. It was not delivered as those of *Apollo*, by a *Pythonissa*, but in a Dream. This God did appear to the Party, who was to offer a Ram in sacrifice to him, and to sleep upon

upon the Hide after a Fast of 24 hours, and three days abstinence from Wine. Without this preparation no answer could be expected. It will not be amiss in this place to say something concerning Dreams: *Macrobius* mentions five sorts, *ὄραμα* a Vision, *ἐνύπνιον* a discovery of something between sleeping and waking, *φάντασμα* a suggestion cast into our fancy, called by *Cicero*, *Visum*; *ὄνειρος* an ordinary Dream, *κηρυγματισμός* a Divine Apparition, or Revelation in our sleep, such as were the Dreams of the Prophets, and of *Joseph* the Husband of the Virgin *Mary*, and of the *Magi* of the East, of whom it is said *κηρυγματισθέντες κατ' ὄναρ*. *ὄναρ* idem *κηρυγματισμός* λέγεται, to speak truth, and sense, or Oracles. *Matth.* 2. 22. *Act.* 10. 22. *Heb.* 11. 7. Amongst the *Romans* the interpretation of Dreams was the Office of the *Augures*. *Rosin.* lib. 3. *Plinius* lib. 7. cap. 56.

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is certain, that they do not always deserve our neglect, seeing that they have been a means of conveying unto men part of the holy Oracles. As we are not therefore to be so superstitious, as to apprehend every idle fancy that is raised in us in our sleep, I would not have a judicious Christian reckon all Dreams as frivolous and useless productions of our brain, but rather I would advise every one seriously, to examine all extraordinary Dreams, and to make a good improvement of them;



Called by  
Homer. ὁ-  
πεμπτα, δῆαι  
δμοφαι, διδς  
ἄγγελαι, and  
ὄναρ ἐκ δῖος  
Ζην.

He calls an  
evil dream  
ἔλθ. Odyss.  
l. 6. & Il. 2.  
Valerius Max.  
lib. 1. cap. 7.  
Pont. Diacon.  
in vita Cypri-  
an. Gregor.  
Moral. lib. 18.

In somnio exte-  
rioris sensus  
dormiunt &  
interiores cer-  
nuntur. Gre-  
gor. lib. 23.  
Mor.  
Aristotle of A-  
nimal, 4 Book.

them ; for there is not a Dream, whether it pro-  
ceeds from God, the holy Angels, the Devils, or  
our selves, but from it we may gather Instruction  
comfort or advice in our Affairs. It is certain,  
that the Heathens have received many extraordi-  
nary benefits from Dreams. *Augustus* the Empe-  
rour escaped from the fury of the Army of *Brutus*,  
that forced his men out of his Camp, by the pre-  
admonition of his Physician *Artorius*, who was  
forewarned of the Danger in a Dream. And if  
his Father *Julius* had listened to the Dream of his  
Lady *Calphurnia*, he had never felt in his breast  
the swords of his Assassines that day in the Senate.  
Experience, as well as the Judgment of the ancient  
Fathers of the Church, informs us, that Dreams  
are sometimes Ideas of Truth stirred up in our fan-  
cy by Spirits, for the Soul is then more free from  
all sensual impressions, and is fitter to converse  
with Beings of the same nature with it self. *Ari-  
stotle* takes notice that before a Child attains to  
four years of Age, he is not capable of Dreams.  
It seems that this ability doth accompany our Rea-  
son, and such as are not actively rational, cannot  
receive any impressions by Dreams. This worthy  
Philosopher further observes, that such as seldom  
have any Dreams, have more reason to mind them,  
for he esteems them either very propitious, or the  
fatal Omens of an approaching Disease, or of a  
certain Death. It seems the Devil did appear and  
give Oracles in Dreams to those that did consult  
him : *Hom. 2. Ill.*

Βῆδ' ἄρεπ' Ἀτρεΐδῳ Ἀγαμέμνονα, τὸν δὲ κίχανεν  
Ἐὐδοντ' ἐν κλισίῳ, πειρὶ δ' ἀμβρόσιον κέχυθ' ὕπνος.

And

And *Virgil* speaking of *Faunus*, who held the  
same esteem and office in *Italy*, as *Amphiaras* in  
*Greece*, tells us, that the King of the *Latins*,

*Centum lanigeras macabat rite bidentes,  
Atque harum effultus tergo, stratisque jacebat  
Velleribus, subita ex alto vox reddita luco.*

Virg. lib. 7.  
Æneid.

I shall not insist upon this Digression, only we  
may be certain, that in our deep sleep our Soul is  
better able to entertain Spirits, and receive from  
them information ; for it was at such times that  
*Amphiaras*, and the other dreaming Gods, did  
appear to their Worshipers.

They did de-  
liver Oracles  
in caves of the  
earth, where  
the Poets did  
place the Ivo-  
ry gate of hell.

## CHAP. X.

Of ANTIGONE, and of some Passages that  
happened after the War of THEBES.

**C**reon freely resigned the Kingdom to *Oedipus*  
and his Heirs ; but when he saw them dead,  
he reassumed again the Supreme Authority, and go-  
vern'd in *Thebes* as before.

As soon as he was proclaimed King, he com-  
manded expressly, that none should offer to  
bury the body of *Polynices*, because he had  
been so impious, as to bring an Army of Enemies  
against his own Countrey, therefore he con-  
demned his Carcass to be devoured by Dogs,  
and the Fowls of the Air. But *Antigone*,  
the Sister of this unhappy Prince, stole se-  
cretly away out of the City to bury him in the  
night. When the King heard of it, he was high-  
ly



*Sophocl. in  
Antig.*

ly incensed, but not knowing who it was that had done this act of humanity, he gave order, that the Body should be pull'd out of the grave, and again cast to the mercy of the wild Beasts. She nevertheless was resolved once more to hazard her life, and venture to bury her dead Brother; but it happened that she was surpris'd in the attempt by the Souldiers, that had been appointed to watch near the Body. The King therefore in his fury commanded her to be buried alive in the Earth, which punishment she prevented by strangling her self.

This rigorous proceeding of *Creon* occasioned much unhappiness and sorrow to his Family; for at the same time his Son *Hemon*, who entirely loved *Antigone*, and who was ready to espouse her, thrust himself through with his Sword, resolving to accompany her into another World; and *Euridices*, the Wife of *Creon*, when she saw her Son dead, in the extremity of her grief, killed her self also, to be delivered of the pain of so great an affliction.

This was the happy Age, when Learning was admired and rewarded. From hence the Prov. *Sophocles est, he is an happy O-rator.*

This was the subject of one of the Tragedies of *Sophocles*, in which his fancy and expressions were so happy, that the *Athenians* bestowed upon him, as a reward, the Government of *Samos*. When the Army of *Argos* fled away, they left all the fields round about *Thebes* covered with the dead Bodies of their Companions, which was a lamentable sight, especially because they did believe, that the Souls of those wretched Creatures were to languish a long while upon the brink of hell, before they could be admitted into *Charons Boat*, if their Bones did remain unburied upon the Earth.

For

For this cause *Adrastus* was perswaded to dispatch Embassadors to *Creon*, to pray him to suffer his last duty to be paid to the Dead; but he could never be entreated by him. Therefore *Adrastus* not being able to make War upon him he desired *Theseus*, who was then King of *Athens*, to lead an Army against him, and to force him to suffer the Dead to be buried, which he did; only the Body of *Capaneas*, that had been struck with the Thunder, and cursed because of his horrid blasphemies, was cast aside, and burnt alone by his Wife *Evadne*, who expressed in this occasion, her excessive love for him; for she trimm'd her self in her most gaudy and rich apparel, and then cast her self into the midst of the flames, to be burned and consumed to ashes with him.

*Additional Note:*

*Evadne*, the Daughter of *Iphys*, loved her Husband *Capaneus* so tenderly, that she resolved to accompany him in his death. It is the Custom of the *Indians* in *Asia* to this day, to sacrifice and bury the dearest Wives of Princes with them, for they believe the Immortality of the Soul; they send therefore such persons as have been dear unto them to serve them in another World, and to keep them company. The Heathens did believe, that *Charon* would never suffer such to pass into rest in the *Elysian Fields*, until their Bodies or Reliques were buried in the Earth. In such a case they did fancy, that the Souls were tossed up and down, during the space of an hundred years, upon the banks of the River *Acheron*, over which they were to pass into Hell in *Charons Boat*, as *Virgil* observes, *Æneid. 6.* when *Aeneas* descended into Hell; for the

*Pronā raens  
Capaneia con-  
jux communes  
ardente viro  
mistura favil-  
las. Claud. in  
Laud. St.*

These things happened about the days of *Gideon*, Judge of *Israel*, 2750 years after the Creation of the World, as *Euseb. Chron. Diod. l. 5. and Hygin. think.*



the Sybil informs him of a wandering multitude of Souls

*Hæc omnis, quam cernis inops, inhumataque turba est.*

*Portitor ille Charon: hi, quos vehit unda, sepulti.*

*Nec ripas datur horrendas nec rauca fluenta*

*Transportare prius, quam sedibus ossa quierunt.*

*Centum errant annos volitantque hæc littora circum.*

*Tum demum admissi stagna exoptata revisunt.*

See C. Tacitus  
lib. 1. Annal.

*Humano generi  
posuit natura  
creatrix hanc  
legem, ut tumuli membra  
epulta tegant.*  
Rosin. ex vet.  
Poet.

It was therefore esteemed a Cruelty beyond expression, to deny to the dead a burial; for this cause all great Commanders were very careful, after a Battel, to Inter the Bodies of their Soldiers, that had lost their Lives in their Quarrels; as we read in the *Commentaries* of *Cæsar*, and in *Livie*. And *Curtius* observes, how *Alexander* did encourage his Men to fight for him after the Battel at the River *Granicus*, by causing the Dead to be buried with solemnity and pomp, and their Images to be erected as eternal Memorials of their Valour.

## CHAP.

177

## CHAP. XI.

Of TANTALUS, and of PELOPS his Son.

**W**Hilst the *Thebans* and the Men of *Argos* were at variance, *Tantalus* and his Posterity were afflicted with many sensible Evils. The horrid Impiety of this Prince was the cause of them; for as he was one of the Sons of *Jupiter*, the Gods at a certain time passing over the World, did him the honour to lodge with him in his Palace. Being therefore obliged to treat them at Supper, he caused the Members of his Son *Pelops* to be cut in pieces, and to be prepared for them to eat, that he might try whether they would perceive it, and whether they were really Gods.

*Ceres* was deceived at first, for being extreme hungry she eat up one of the shoulders, but the rest of the company did abominate this cruel Feast; therefore in compassion to the young Prince, they restored him to life again. For *Mercury* went down into Hell to fetch from thence his Soul, and all his Members were restored to him, and established in their right place, only in lieu of his shoulder which had been eaten, they gave him one of Ivory, which had the virtue of healing all manner of Diseases.

But *Tantalus* was punish'd for his cruelty; being condemned to Hell, to be there tortured with a continual appetite of hunger and thirst, in the midst of waters, and the plenty of all varieties,

N

ieties,



rieties, that did flye from him, when he endeavoured to catch at them, as we have already said in the first Book.

His Daughter *Niobe* perish'd also miserably, because of her vanity and pride, for having a great number of Children, she preferred her self to *Latona*; therefore *Apollo* and *Diana* destroyed all her Children with Arrows, except one named *Cloris*; which affliction cast her into a Consumption, so that regret and sorrow dried her up. From hence the Poets have taken occasion to say, that she was changed into a Rock.

*Pelops* left *Phrygia*, and departed into *Greece*, to go to the Kingdom of *Elis*, where he fell in love with *Hippodamia*, the Daughter of *Oenomaus*. But this King having understood by the Oracles, that his Son-in-law should be one day the cause of his death, he would never venture to give his Daughter to any man, but upon this condition, that he should first overcome him in a Chariot-race, wherein if he failed he was to forfeit his life.

*Prodidit Oenomai deceptus Mytilus axem. claud. in land. Seren.* *Pelopis talenta, a great talent. There were two sorts, a little one worth 60 l. and a great one worth 20 l. sterling.* *Pelops* was not frightened with the danger, therefore he undertook to run; and that he might not miss of his purpose, he won the Coachman of *Oenomaus*, named *Myrtilus*, with many golden promises, and oblig'd him to disorder the Axle-tree of the Chariot, in such a manner, that it broke in the middle of the course. The poor *Oenomaus* fell to the ground, and killed himself. After his death, *Pelops* took the Government of the Kingdom, with his Daughter *Hippodamia*, and in a short time he grew to be one of the most Illustrious Princes of his Age. From him the

*Pelo-*

*Peloponnesus* called now *Morea*, is named. Nevertheless he was very unhappy in his Children, *Atreus* and *Thyestes*, although *Agamemnon* and *Menelaus*, the Sons of *Atreus* were the most famous Men of that time. But these particulars we may take notice of in the following Chapters.

### Additional Note.

*Tantalus*, the Son of *Jupiter* and the Nymph *Plote*, or as some say, the Son of *Aethon*, was married to *Anthemoissa*, the Daughter of *Lycus*; and as others relate, to *Euryanissa*, the fair Daughter of *Taygetes*, one of the *Pleiades*. He had two Sons, *Broteas* and *Pelops*, and an only Daughter called *Niobe*. He is noted for his indiscretion in discourse, for he revealed all the secrets of the Gods; and for his unseasonable curiosity, that moved him to an inhumane act, he massacred his own Son *Pelops*, who was restored to life again, and instead of a shoulder of flesh, eaten by *Ceres*, the Gods bestowed upon him an Ivory shoulder. In remembrance of this favour, all the Race of *Pelops* did afterwards bear an Ivory shoulder blazoned in their Coat of Arms. But *Tantalus* was sent down to Hell to be punished with want, & with the fear of a falling Rock, that was placed over his head; besides the *Eumenides* did continually wait upon him, to disturb his quiet with their grim looks and fearful bawlings. This intimates the grievous and troublesome estate of a

*Euseb. de præpar. Evang. l. 2. Τανταλείον λιδόν. Prov. an eminent danger.* *Pelops* was worshipped as a God, and his Sanctuary placed at the right hand of the Temple of *Jupiter Olymp.* His shoulder of Ivory was carried to *Troy*; and lost in the Sea at the return, but found by *Demarmemus*, a Fisherman, who carried it to the *Eleans*, by the advice of the Oracle, to deliver them from the Plague.

*Flagrat incensum ejus cor, & perustis flamma visceribus micat.* A Sen. in *Thyest. act. 1.*

N 2

Con-



Conscience wounded with a crying sin. The Furies of Hell cannot be more unpleasant, and their company bring more torment, than a Soul awakened with the sense of a crime.

*Pausanias.*

For that reason he is said to be his pubescens. *Ovid. Metam.* *Myrtilus* the Son of *Mercurius* and *Cleobula*.

*Pelops* promised that he should lie one night with *Hippodamia*, of whom he was also in love, but *Pelops* would never suffer him. *Hygin. Tit. Liv.*

*Pausanias, Lucian in Phalaridem.*

*Pelops* his Son is said to be a great Favourite of the Gods, because he did excel in beauty, and had served some of them, in presenting unto them the Cup at Supper; therefore they restor'd him to life, and when he desired *Hippodamia* in Marriage, *Neptune* furnish'd him with four brave Horses and a Chariot, to run for his Mistress with her cruel Father. He was more happy than the former Wooers, by the treachery of *Myrtilus* the Coachman of *Oenomaus*; for this Varlet being corrupted by the promises of *Hippodamia*, who desired passionately *Pelops* for her Husband, and by the persuasions of *Pelops* himself, betrayed his Masters life, for which he was cursed by *Oenomaus*, when he was ready to expire. It happened afterwards as he had desired, *Myrtilus*, for a supposed crime, was cast headlong from a high Rock into the Sea, and left his Name to the place. Thus the perfidious *Myrtilus* was rewarded by those, who did owe unto him their lives & satisfactions; for it is usual to see Treasons in request, but Traitors were never beloved nor trusted by any. That Roman Damocel that betrayed a Gate of Rome to the Sabins, was buried alive under their Bucklers, by them who did detest her crime, although they did receive an advantage by it. *Bajazet* and *Tamerlane* did commonly execute Traitors, and hang them up with their rewards.

The Poets say, that this *Oenomaus* was so cruel, as to kill twelve or thirteen young Gallants, that came to seek his Daughter in Marriage; for when

## Ch. II. Heathen Demi-Gods.

197

when he had unhappily overcome them in a Race, he did dispatch them out of his sight without mercy.

In running, it was his custom to throw at them his Lance, and kill them; and that he might sooner overtake them, he did oblige them to carry with them his Daughter *Hippodamia* in the Chariot. *Pelops* was more happy than the rest; therefore the River *Alpheus* came out of his Current, to crown him with Lawrels after his Victory.

His Sister was *Niobe*; she espoused *Amphion*, and of him had ten Sons; some say seven, and as many Daughters; but because she was so vain-glorious as to say,

—Cur colitur Latona per aras?  
Numen adhuc sine thure meum est, &c.

And

Quoque modo audetis genitam Titanida Cœo  
Latonam præferre mihi. —

She was deprived of all her Children, the Men being massacred by *Apollo*, and the Maids by *Diana*; so that only *Cloris* was left alive. Some say, that her grief caused her to cast herself into the Sea, from a Rock that did bear afterwards her name, upon the Coast of Greece. *Ovid* calls her *Mygdonia*, because of her Image that stood in *Sipylus*, a Mountain of *Mygdonia*.

Nunc quoque Mygdonia flebilis astat humo.

*Lucan. Phars. lib. 6.* From hence the Prov. *λύδον ἄρμα*, an excellent Chariot. Some say that she was the daughter of *Pharoneus*. *Gi. Boceac. Bis septem natis genitrix leta, atque superba, tot dæxi mater funera, quot genui.* *Auson. Ovid. Metam. lib. 6.*

*Ovid. in Ep. Acontii.*



## CHAP. XII.

## Of ATREUS and THYESTES.

**T**Hese two Brethren have given occasion to many Tragedies, which proceeded from an irreconcilable hatred, that they bore to one another. For *Thyestes* having no other intent but to vex *Atreus*, defiled his Bed with Adultery and Incest, and then saved himself out of his reach. And *Atreus* surpris'd the Sons of *Thyestes*, and got them into his power. Then he sent unto him to invite him to a Feast, as if they had been to end all their differences, and reconcile themselves together. *Thyestes*, perswaded with the desire of seeing his Children, came readily to the Feast. But when they were both risen from the Table, *Atreus* shewed unto him the sad spectacle of their hands and heads chopt off, telling him also at the same time, that he had fed at Supper only upon their flesh. The Poets say, that the Sun was eclipsed, and did return back towards its rising, that it might not behold such a detestable cruelty.

But as one Crime draws after it another; it happened that *Ægistus*, the Bastard Son of *Thyestes*, who was reckoned amongst the Dead, because he had been cast away in a Wood, satisfied his Fathers vengeance, by spilling the blood of *Atreus*. This *Ægistus* was so named, because he had been brought up and nourished by Goats. He having therefore espoused his Fathers quarrel, massacred *Agamemnon*, the Son of *Atreus*, at his

*Ipsæ divisim  
secat in mem-  
bra corpus. Sen.  
in Thy. act. 4.  
Nondum Thy-  
estes liberos de-  
stet suos.  
Nox atra fiat,  
excidat celo  
dies, Megæ.  
in Thyest. Et  
Sol auroræ  
videt occidens.*

## Ch. 12. Heathen Demi-Gods.

his return from the Siege of *Troy*, by the assistance of his Wife *Clytemnestra*, who had been perswaded to consent to the murder of her Husband.

We shall in another place take notice how *Orestes* revenged the death of his Father *Agamemnon*, in killing *Ægistus*, and *Clytemnestra*, his own Mother, because she had been so perfidious and wicked, as to imbrue her hands in her Husband's blood.

## Additional Note.

The hatred of these two Brothers caused many horrid Villanies to be committed by them & their Children. *Thyestes* to displease and affront his Brother *Atreus*, debauch'd his Wife *Erope*, of whom he had two Bastards, *Tantalus* and *Plistines*. When *Atreus* came to understand who was their Father, he caused them to be roasted, and given to *Thyestes* to eat, at a great Banquet, unto which he was invited. *Seneca* saith, that he did first sacrifice them to the Gods in the usual manner, *ne tantum nefas non rite fiat*. Afterwards he feasted his Brother with the remaining pieces of their flesh. He found some way to escape out of it and his Brothers power, and so departed to King *Theoprotus*, and from him he went to *Sicyone*, where he had placed his Daughter *Pelopias*. He found her sacrificing to *Minerva*, and dancing about her Altar; but it happened that she had stained her cloaths with the blood of the Victim, therefore in the night she went down to a River alone to wash

*Seneca* in the Tragedy of *Thyestes*.  
*Olla Thyestæ fervebit.*  
*Perf. Satyr. 5.*  
*Ἀτρέως ὀμπάτα,* an angry countenance.  
*Lucian Prov.*  
*Cæde votiva.*  
*focos placavi,*  
*et artus corpora exanimâ amputans in parva carpsit frustra & hæc serventibus demersi abeneis, illa lente ignibus stillare iussit.* *Atreus in Thyeste.*  
*Jam nostra subit e stirpe turba, quæ suum vincat genus ac me innocentem faciat, & in astra auceat.* *Tantalus* speaks in *Thyestes* of his Grand-children.



them. Her Father *Thyestes* followed her, and got her with child, but she secretly conveyed his Sword away. About that time a grievous Famine afflicted the Countrey, which the Sooth-sayers imputed to the cruelty of *Atreus*, advising him to be reconciled to his Brother. He hearkened to their counsel, therefore he went to seek him out in the Kingdom of *Thesprotus*, but meeting there with *Pelopias*, whom he thought to be the Kings Daughter, he desired her in Marriage, and brought her home, where she was delivered of *Agistus*. And because he was her Fathers Bastard, she desired that he might be cast away; and that he might not live to reproach unto her, her shame. But *Atreus* not knowing the mystery, caused him to be secretly nourished with *Agamemnon* and *Menelaus*, his children. It happened that in process of time, *Atreus* having surprized *Thyestes* consulting the Oracle of *Apollo*, how to revenge himself, he sent unto him *Agistus* to kill him; but the Father discovered the Son by the Sword, that his Daughter had stole from him near the River, and then stuck it into his bowels, with a command to revenge his death, which was done by *Agistus*; for he kill'd *Atreus* whilst he was sacrificing, and rejoycing at the Death of his Brother.

The Poets inform us of the first Cause of these Tragedies and fatal Discords. They say it was because *Pelops* offered to drown *Myrtilus*, the Son of *Mercury*; therefore this God in revenge, kindled such flames of wrath and enmity in the breasts of his Sons, that they ceased not until they were both destroyed, with all their Generation.

CHAP.

610. *Boccac.*  
lib. 12. Gen.  
de Gli. Del.

## CHAP. XIII.

## Of the KINGS of TROY.

THE City of *Troy* hath been heretofore one of the most famous of *Asia Minor*, as well for its largeness and riches, as for that renowned War, which it managed against the Army of *Greece*. It was situate in *Phrygia*, which is a Province stretching it self upon the Coast of the *Agean* Sea, near unto the *Hellespont*, called now the River of *Constantinople*, over against the *Chersonesus* of *Thracia*, and the Island *Tenedos*, which was not far distant from it. The River *Scamander*, that proceeds from the Mount *Ida*, did run by the Walls to joyn with the waters of the River *Simois*; both together do empty themselves into the Sea, near the Promontory called *Sigeum*.

The first who built this City and commanded there in Chief, was *Dardanus*, the Son of *Electra* and *Jupiter*. When he had kill'd his Brother *Jasius*, he was forc'd to flye away, and secure himself in *Phrygia*; where he espoused the Daughter of King *Teucer*, with whom he joyntly reigned in that Countrey, which was sometimes named *Teucra*, and sometimes *Dardania*. The City of *Troy* did also bear the same name. In that time that *Moses* left the Leading of the People of *Israel* to *Joshua*, about 700 years before the building of the City of *Rome*, and 650 years after the first Foundation of the *Assyrian* Monarchy.

He was the Son of the King of *Corinth*. When his elder Brother was dead, there was a dispute between him and his other Brother *Jasius* about the succession. Part of the people did favour *Dardanus*, and the other *Jasius*. *Dardanus* with his favourites took shipping and settled in *Phrygia*. *Philostr.*

Dardanus



*Dardanus* left his Kingdom to his Son *Erichthonius*, who begat *Tros*. When he was possessed of the Kingdom, he called the City after his own name *Troja*, and the Country round about was named *Troas*.

This *Tros* had several Sons, first *Ganimedes*, who was ravish'd by *Jupiter*; *Assaracus*, who was the Father of *Capys*, of whom was *Anchises* the Favourite of *Venus*, who had by him *Aeneas*, born upon the Banks of the River *Simois*. But the chief of his Children, and the Heir of his Crown was *Ilus*, who gave unto the City of *Troy* the name of *Ilium*, when he had mightily enriched it.

*Laomedon* succeeded *Ilus* his Father; it was he that built the Walls of the City of *Troy*, by the assistance of *Apollo* and *Neptune*, as we have noted in the fifth Chapter of the former Book. He had promised unto them with an Oath a certain Reward for their labour, but he was so unworthy afterwards as to refuse it, which caused them to afflict him with many Diseases: So that to satisfy them, he was forced to expose his own Daughter *Hesione*, to be devoured of the Sea-monsters. We have also taken notice how he treated with *Hercules* to deliver her from the danger, and how he dealt treacherously also with him, as he had done formerly with *Neptune* and *Apollo*. But it proved the cause of his ruin; for *Hercules* gathered together the Forces of his Friends, especially of *Telamon* the King of *Salamis*, the Father of *Ajax*, and then besieged this Traitor *Laomedon*. He put him to death, and carried away all his wealth, with *Hesione* his Daughter, who was married to *Telamon*. His Son also was taken

*Tros* had war with *Tantalus* King of *Phrygia*, who took his Son *Ganimedes* prisoner and sent him as a present to *Jupiter* King of *Crete*. This caused the *Fable*. *Natal.*

The truth is, *Laomedon* spoiled the Temples of *Apollo* and *Neptune* to build *Troy*. *Natal.* *Com. de Neptune.* This Sacrilege hath caused the *Fable*. *Mænia Phœbeæ structa castore Iyræ.* Of *Troy*. *Ovid.* in *Epist. Parid.*

taken and made prisoner, but his Subjects redeemed him; and therefore he was called *Priam*, which in *Greek* signifies Redeemed.

When *Priam* saw himself established in the Kingdom, he began to enlarge his Dominions, and to render the City of *Troy* far more famous than ever it was before; for he rebuilt all the Walls, adorning them with Forts and Bastions, which were then called *Pergama*.

His Wifes Name was *Hecuba*, the Daughter of the King of *Thracia*; she had by him several Children, *Hector*, *Polites*, *Deiphobus*, *Helenus* the Soothsayer, *Troilus*, *Paris*, and *Polydorus*; *Polyxene*, *Cassandra*, and *Crensa*, were his Daughters. His Court and Palace were full of pomp and glory, and he lived in this prosperous estate many years. But at last he was so unhappy, as to behold with his own eyes the desolation and utter ruin of the City of *Troy*, that lasted only three hundred years. We shall see how this change came to pass.

#### Additional Note.

*Laomedon* had eight Children, Sons and Daughters; *Lampus*, *Clitio*, and *Joetanus*, mentioned by *Homer*; *Tithonus*, *Bucolius*, *Priamus*, *Antigone*, and *Hesione*, were the most remarkable. Their Father was so much noted for perjury, that when any of his Race appear unfaithful, they are said to be the Sons of *Laomedon*.

*Antigone* had such a rare beauty, that she preferred herself to *Juno*, who changed her into a Stork. *Tithonus* was married to *Aurora*, of whom the brave Champion of *Egypt*, *Memnon*, was born.

*Priam* succeeded his Father *Laomedon*. Of *Hecuba* he had nineteen Children. Whilst he remained

*Nec dum Laomedontæ sentis perjuriam gentis? Virg. lib. 4. Æneid.*



*Creusa, Cassandra, Iliona, Laodicea, Licaste, Mediscaste, Polixena, Paris, Hector, Helenus, Caonius, Troilus, Deiphobe, Polydorus, Licaon, Teucrus, &c.* remained in peace, and espoused not the quarrels of the *Asian* People against *Greece*, he prospered, and his Kingdom flourished exceedingly; but when he engaged himself in the publick enmity of his Country, and suffered *Paris* to affront the *Grecians*, he brought upon himself and his Subjects utter ruin and destruction, as *Herodorus* takes notice. But of him hereafter.

## CHAP. XIV.

## Of PARIS.

**W**hen *Hecuba* was with child of *Paris*, called otherwise *Alexander*, she dream'd that she was bringing into the World a Fire-brand, that should kindle the flames of War in the Countrey, and cause a general Destruction in it.

For this cause, as soon as he was born, *Priam* delivered him into the hands of a Souldier named *Archelaus*, that he might cast him away in the Woods to be devoured of the wild Beasts, and prevent the mischief which threatned his Kingdom.

But the Mother seeing a Child so well shaped and beautiful, was moved with compassion for it; therefore she caused it to be brought up privately by Shepherds, on Mount *Ida*. This mean Education did not take from him the generous qualities and inclinations, which he had borrowed from his Illustrious Birth, for on every occasion, he made a great Courage Prudence, and Justice, Virtues worthy of a Prince, appear

appear to the World. So that *Juno*, *Pallas*, and *Venus*, agreed to chuse him the sole Arbitrator and Judge of their Concerns, in a difference between them; which was this. At the Nuptials of *Peless* and *Thetis*, whilst these Goddesses were merry at the Feast, the Goddess of Discord cast into the middle of the Company a Golden Apple, with this Inscription, *For the Fairest and most beautiful*. Each of these did claim it as their own; and because they could not agree, they resolved to leave it to the judgment of *Paris*, who was corrupted with the charms of *Venus*, and with her Promises; for she had engaged to procure unto him the handsomest Lady of the World. Whereupon he despised the Riches of *Juno*, the Wisdom of *Pallas*, and pronounced his sentence in favour of *Venus*, whereby he provoked the wrath of these Goddesses against himself, and all his Nation.

After this, in a publick Assembly, he declared who he was; for the Nobles and Gentry of the Countrey being assembled near the City, to see the sport of Wrestling, when every one strove to express his strength and courage, he did also go forth, and laid upon the ground many that undertook to cope with him. *Hector*, the Son of *Priam*, did try his strength, and was also overcome. But this disgrace so enraged him against *Paris*, that he offered to kill him, for he esteemed him no better than a Countrey Clown. In his anger he had taken away his life, had not *Paris*, to prevent it, shewn unto him certain small Jewels, which Queen *Hecuba* his Mother had delivered to his Tutor, and thereby declared unto him that he was his Brother.

King



King *Priam* that had admired his address and courage in the Combats, was ravish'd with joy to understand of the preservation of such an excellent Son; therefore he imbrac'd him, brought him to his Palace, and gave him a Train suitable to his quality; for he had forgot how the Oracles had foretold; that he was to be the cause of the ruin of his Kingdom and Countrey.

*Caperat audaces Paris ædificare carinas.*  
Juv. Satyr. 4.

And because he was full of generosity and valour, he could not rest satisfied with the enjoyment of the pleasures of the Court. Therefore he caused a Fleet of twenty Ships to be made ready to sail into *Greece*, and to demand his Aunt *Hesione*, carried away by *Hercules*, and married to *Telamon*. But this design was rather upon *Helena*, the Sister of *Castor* and *Pollux*, mentioned in the fourth Chapter, who had been given in Marriage to *Menelaus* King of *Sparta*, a City in *Peloponnesus*. He set sail and landed at *Sparta*, where *Menelaus*, perswaded by the intrigues of *Venus*, who had put *Paris* upon this Enterprize, received him with all expressions of kindness and civility. And when his affairs did require his presence in *Crete*, he left him at his Palace in his absence. But the affection of this King was requited with a most notable Treason; for *Paris* having secretly contracted a friendship with *Helena*, when he saw such a favourable opportunity, departed with her into *Asia*, and carried her to *Troy*; although *Herodotus* saith to the contrary. But *Dares* and *Dioctys*, two Writers of that time, who were present at the Siege of *Troy*, do confirm this Relation.

King *Priam* being glad of this action, not only because of the hard usage, that he had received

*Exripid. in Helen.*

ved from the *Greeks* during his Captivity amongst them, and because they had cruelly spoiled his City in the Reign of his Father *Laomedon*; but also because he did hope by this means to recover out of their hands his Sister *Hesione*.

*Additional Note.*

It was the Custom of the Heathens, when any strange accident did happen, to consult the Oracles and to enquire from them what they ought to do. When *Priam* understood his Wives dream, he sent also to take advice from the Oracle, who informed him, that the Child would be the cause of his Countries ruin. To prevent this mischief, he was designed for slaughter, as soon as he should come into the world; but Providence, and his Mothers compassion, saved him, and sent him to Mount *Ida*, to the Kings Shepherd, where he was brought up as his Son. He proved as valiant as he was handsom, but Vice overcame his generous disposition. He had two Sons by *Oenone*, a Nymph of Mount *Ida*, *Daphnis* and *Ideas*, who were as obscure as their Father was famous. He was at first renowned for his Justice and civil behaviour; but the pleasures of the Court, and the sudden change of his condition, altered his temper and carriage, so that when *Menelaus* had received him with all expressions of kindness, he rewarded him with ingratitude; he debauch'd his Queen, rifled his Palace, plundered the City of *Argos*, and carried all away Captive with *Helena*, and with her two Ladies of honour, *Æthra* and *Pisadia*. The *Greeks* did revenge this affront and injustice by a most bloody War, in which almost all the Children of *Priam* were kill'd, and *Paris* also was mortally wounded by *Philoctetes* with

*Eurip. in Hel.*

Nevertheless  
*Ovid* saith,  
*Bella gerant alii, tu Paris, semper ama.*

*Con miaguita l' adultero Trojano. Espugno Sparta et Phœbe in suo potere.*  
*Gio. Boccac. Geneal. de gli Dei. l. 3.*



with the venomous Arrows of *Hercules*, which had been dipt in the blood of the *Hydra* in a single fight. *Oenone* his first Wife laboured to cure him, but all her endeavours were in vain. After his death, she had so much love for her unfaithful Husband, as to cast her self into the Flames which consumed his Body.

# C H A P. X V.

## Of the Grecians Preparations against Troy.

**A**gamemnon, the King of *Mycene*, a Kingdom of *Peloponnesus*, near *Argos*, was mightily concerned for the disgrace of *Menelaus*, because, as we have said in the twelfth Chapter, they were Brethren, the Sons of *Atreus*, therefore they were named *Atreides*.

This was the cause that oblig'd him to acquaint the Princes of *Greece* with this notable affront, which all the Nations had received.

They all agreed to consult about this business, in two general Assemblies; which were to meet in *Sparta*, and in *Argos*. It was there resolv'd, that they should joyn all their forces together under the leading of *Agamemnon*, to revenge this disgrace, and that they should oblige themselves solemnly by Oath, not to forsake the War until the *Trojans* had made satisfaction for the injuries received.

Some of them were unwilling to engage themselves in this War; *Ulysses*, the Son of *Laertes*, and King of *Ithacus*, and of *Dulichia*, two small Islands of the *Ionian* Sea, was one of them. He could

could scarce forsake his dear Wife *Penelope*, by whom he had a Son named *Telemachus*. His tender affection for her was a tie sufficient to keep him at home. For that reason he counterfeited himself mad, and joyned two ridiculous Creatures to a Plow, driving them upon the Sea-shore; which he had sown with Salt instead of Corn. But as he was both brave and wise in feats of War, the *Grecians* would not depart without him. Therefore *Palamedes* undertook to discover his dissimulation, by the means of his young Son, whom he had got out of the hands of *Penelope*; for he laid him down in the way by which the Plow was to pass, when *Ulysses* perceived it, he turn'd it a little aside, for fear of touching the Babe, by this *Palamedes* discovered, that he was mad but in appearance, out of design, therefore he forc'd him to take another resolution. Afterwards, in the heat of the Siege of *Troy*, he reveng'd himself upon *Palamedes* for this discovery, producing supposed Letters from *Priam* against him, to perswade the *Greeks* that he had a design to betray the Army, therefore he was stoned by the Souldiers.

There was no small difficulty to get also *Achilles*, the Son of *Peleus*, and of the Goddess *Thetis*. The Destinies had publish'd that *Troy* could never be taken, without the assistance of this invincible Captain. From his Infancy, *Thetis* had put him into the hands of *Patroclus* his Friend and Kinsman, that he might study under *Chiron* the *Centaur*, a most accomplished Person, not only in Physick and Musick, but also in all other Sciences and Arts requisite to make a Man fit for great undertakings. Instead of milk  
O and



Ab a privativa  
and χιλη.

He led an Ar-  
my of Myrmi-  
don to Troy.

and other ordinary food, he did suffer him to eat nothing but the marrow of Lions, and of wild Beasts, that the courage and strength of these Animals might by that means be nourished in him; from hence it is, according to the judgment of some, that he is named *Achilles*, because being fed in this manner without any common diet, he had no Chyle. Afterwards *Thetis* carried him into Hell to dip him in the River *Styx*, that he might be invulnerable all over his body, except in his heel, which she held in her hand, and which was not dipt. With all this precaution she could not be freed from apprehension, when the Greek Princes were to meet at the Rendezvous of the Army. Therefore she sent him to the Court of King *Lycomedes* in the habit of a young Lady; whilst he there lived, he fell in love with the fair *Deidamira*, of whom he had a Son, named *Pyrrhus* or *Neoptolemus*. Notwithstanding *Ulysses* found him out; for when he came to the Palace of *Lycomedes*, carrying with him several pretty things for the young Ladies of the Court, he had amongst them beautiful Arms, of which, *Achilles* being led by Nature, took hold, and so discovered himself. When therefore he could not be freed from going with the rest to the War, *Thetis* desired *Vulcan* to make him such defensive Arms, as might not be pierced, to render him more secure in the midst of dangers.

The Haven of *Aulis* in *Bæotia* over against the Island of *Eubæa*, now named *Negropont*, was the Rendezvous of all the Army; but they were many years in preparing all things necessary for so great a design; for the Fleet was no less than twelve or thirteen hundred Ships. And at last there

there happened an unfortunate accident, that put a stop to the Voyage. *Agamemnon* the General of the Army, had kill'd by chance, when he was Hunting, a Doe belonging to *Diana*. This Goddess to revenge her self, caused a dreadful Plague to spread through the Army and destroy great multitudes of the Souldiers. The Oracles <sup>Eurip. in Iphig.</sup> informed them, that there was no other way to <sup>gen.</sup> stop the increasing Evil, and to appease the Wrath of this Goddess, but to spill upon the Altar the blood of *Agamemnon*. *Ulysses* under- <sup>Ω δὲ γὰρ ἡ-  
κεις ἐπ' ὀλέ-  
θρου καὶ οὐ καὶ  
μήτ' ἴσθαι.</sup> standing the meaning of this Language, employ- <sup>Eurip. in Iphig.</sup> ed his cunning to cause the Daughter of this unfortunate Prince, by name *Iphigenia*, to come into the Camp. We may easily imagin in what affliction he was, to see his own Child, whom he tenderly loved with an extreme affection, to be led to the slaughter. When the Throat of this Princess was ready to be cut *Diana* had compassion on her, and of her Fathers grief, and therefore she put in her place a she Goat to serve for a Victim, and transported this young Lady into her Temple at *Tauris* in *Scythia*, recommending her to the keeping of her great Priest *Thoas*, and appointing her to attend upon her Altars. After this, all things succeeded well, and the Voyage proved happy until they arrived at *Troy*; only *Telephus* King of *Misia* endeavoured to hinder their passage. but he was soon put to flight, being desperately wounded by the Lance of *Achilles*. The Oracle informed him, that the only means to appease his grief, and the only remedy to his Wounds was to be sought from the Lance that had made them. Therefore he laboured to ingratiate himself with *Achilles*, who



having been instructed by the great Physitian Chiron, knew how to cure him; he sent unto him a Remedy, in which there was some of the rust of the Spear which had wounded him.

*Additional Note.*

Herodotus informs us, that this Expedition against Troy, did proceed from an old grudge that the Grecians had against the Asian People which did encourage them to offer affronts to one another. This was a true cause of the Voyage of Hercules, and of his fellow Worthies against Laomedon: In revenge, Paris stole away the Pearl of Beauty from the Grecians. They in requital did besiege and sack Troy. Darius and Xerxes, the two Emperours of Asia, made an Inroad into Grecia, to revenge the Injuries received from the Inhabitants of this Kingdom. Many excellent Commanders, and stout Soldiers, were met together in this Army of Greece. Palamedes was famous for his Inventions: He was an expert Engineer, a Learned Mathematician. a witty Astrologer, and a wise Counsellor. Philostratus ascribes to him the invention of Money, Sun-Dials, Weights and Measures, and many other useful things; he was the Son of Nauplius Prince of Eubœa, mightily envied by Ulysses; for whilst he lived, the latter had little respect shewed unto him: By his calumnies he rendred him odious to Agamemnon, and then in the absence of Achilles he caused him to be stoned to death, and made it be proclaimed, that none should offer to bury him. Achilles and Ajax, notwithstanding this prohibition, put him into the ground, and for his sake would not assist the Grecians for a while after.

Mensuras & pondera invenit Phidion Argivus, aut Palamedes, ut maluit Gellius. Plin. l. 7. c. 56

Ulysses

Ch. 15. Heathen Demi-Gods.

Ulysses was the Son of Anticlea, the Daughter of Autolycus; when she was going to Prince Laertes, to whom she had been promised in Marriage, the famous Robber Sisyphus ravish'd her, and begot Ulysses, as Ajax saith in the Metam. of Ovid, l. 13. He was not willing to accompany the Greeks in this Expedition, because the Oracles had foretold unto him the dangers, that he was to run, and the difficulty of a return. Therefore he did prefer the company of his sweet Penelope, to the glory of a famous Victory, for which he was to pay so dear. Achilles also foreseeing that he should end his days before Troy, hid himself in the Court of King Lycomedes, in the Island of Scyros; but he was discovered by Ulysses, as Ulysses had been by Palamedes. Now the reason which did oblige the Grecians to get Achilles with them, was because the Oracle had declared, that it was impossible for them to overcome, unless they had in their Army one of the Race of the Æacides, the Arrows and Bows of Hercules, and unless they did get into their possession the Horses of Rhesus before they should drink of the River Scamander.

The Trojans had likewise three conditions proposed unto them, upon which did depend the preservation of their City from ruin. The first was the keeping the Palladium, or of the Image of Pallas. The next was, the Life of Troilus the Son of Priam. The last was, whilst the Sepulcher of Laomedon did remain untouch'd upon the Gate Scaæ. Troilus was killed by Achilles, the Palladium was stolen by Ulysses, and the Army of Rhesus defeated by Diomedes and Ulysses; so that the Destinies had appointed the taking of Troy.

He is called by Homer, πολυμήχανος, πολυτροπος, to signifie his cunning, and δειος δολωτης, & sanguine cretus Sisyphio, This was only a reproach.



## CHAP. XVI.

## Of the Siege of the City of Troy.

When the *Greeks* were set down before this strong Place, they found a greater resistance than they had imagined. King *Priam* had furnished himself with all things necessary for a long Siege, and *Memnon* one of the best Commanders of his time, had brought unto him valiant Companies of Souldiers from the King of *Affyria*. \* *And Penthesilea*, Queen of the *Amazons*, was already arrived with these powerful Aids. Besides *Rhesus* King of *Thracia*, and *Sarpedon* the Son of *Jupiter* King of *Lycia*, were on their march, with a design to joyn with him against the *Greeks*. Also the men of *Troy* did repose a great deal of trust in their *Palladium*, which was the Statue of *Minerva* fallen from Heaven, and upon which all their fatality, and the Event of this War did depend; for the Oracles had proclaimed, that they should never be overcome by their Enemies, whilst they could keep it amongst them. The same hath since been said to the *Romans* concerning their *Ancile*, a little Buckler, which also fell down from Heaven in the time of *Numa Pompilius*. But the greatest part of the Gods were their Enemies, as *Homer* informs us; for when they were all met together before *Jupiter*, to consult about this business, they could never agree; their Disputes were so hot, that there was at first cause to imagine, that they would end in a personal quarrel.

## Ch. 16.

## Heathen Demi-Gods.

rel. *Apollo* opposed *Neptune*, *Minerva* was against *Mars*, *Diana* against *Juno*, *Mercury* fell out with *Latona*, and the God *Scamander* called otherwise *Xanthus* was against *Vulcan*.

When this *Scamander* saw *Achilles* destroy- *Scamander* is ing the Countrey round about *Troy*, and the named *Σκῆτος* current of his River stopt with the heaps of dead *Σκῆτος* CorpSES, in his rage he joyned himself to his next Neighbour *Simois*, with an intent to drown *Achilles*. They both met so opportunely, that they had already surrounded him with their waters; and he had infallibly perish'd there, had not *Juno* *Hom. Iliad. 22.* dispatch'd away *Vulcan* in hast to his assistance. This God cast himself in a rage, with violent flames *Lucian.* in his hand, upon the poor *Scamander*, and consumed most part of his Waters.

This memorable Siege lasted many years, so that it proved fatal to both parties. Several of the great Commanders lost their lives but some of them did deserve a Renown, that hath perpetuated their Names and Memories to all Ages.

Next to *Agamemnon* and *Menelaus*, \* *Achilles* \* 'Αχιλλεύς was one of the most remarkable for his valour, and his other excellent qualities. *Patroclus* his Favourite was a noted Captain, as also *Idomeneus* the Son of *Deucalion*, *Ajax* the Son of *Telamon*, and *Ajax* the Son of *Oileus* King of *Locris*, who was very swift in running, and excellent in handling the Bow and Arrows, and the Lance. *Stenelus* the Son of *Capaneus* was wounded *Venus*, she in revenge made his Wife a Whore, so that he would not return home; but settled in *Italy*, where he built a City, now called *Benevento*. After his death his people were metamorphosed into strange Birds, named *Cataraicta*; they fly away from strangers, but they appear very familiar with the Nation of the *Greeks*. See *Plin. lib. 10. cap. 44.*



noted for his Courage, as also his intimate Friend *Diomedes* King of *Atolia*, and Son of *Tydemus* mentioned before; he was not like that cruel *Diomedes* the King of *Thracia*, who was slain by *Hercules*; for he was both courteous and valiant. He marched to the Fight as quick as the Thunder bursts out of a Cloud, or as a Torrent that tumbles down a steep Mountain, as *Homer* informs us. None but *Achilles* and *Ajax* the Son of *Telamon* did go before him in the reputation of a great Commander, for *Ulysses* did excel more in cunning than in Courage; he invented all manner of Stratagems of War against the Enemies.

\*He is called

*Τετσηλων*, and *ἡδυεπης*, sweet mouth'd. He

was the Son of

*Nelus* King of

*Pylus*, *Hercules*

restored unto

him his King-

dom, because

of his Justice,

*Hygin. ch. 10.*

and *Pausan.*

*Finem Nistoria*

*precor egredia-*

*te senectæ. Stat.*

*Pap. l. 1.*

\* *Nestor* was three hundred years old, he was nevertheless very useful by his wise Counsells, and Eloquence, for he insinuated himself into the minds of his Auditors so pleasantly, as if honey had dropt from his mouth with his words. *Agamemnon* had such a high esteem of him, that he did often say, That if there were but ten such as *Nestor* in his Army, the City of *Troy* could not have made so long a resistance. They wanted no kind of persons in this Siege, for the carrying on of their Design. They had *Calchas* and *Euripilus* two experienced Soothsayers, who did inform them of the time to come that they might make provision accordingly. They had also a Learned Physitian, by name *Machaon*, the Son of *Æsculapius*, who healed all sorts of Diseases; and *Epeus* a witty Engineer, who invented several Engines of War; particularly that which was called the great Ram, or the Horse, with which the Enemies did anciently batter down the Walls of a besieged City. There

There was also an ill-shap'd fellow amongst them named *Thersites*, whose mind was as full of evil qualities, as his body was deformed with ill-favoured features. He was the greatest Coward in the Army, yet he had the confidence to oppose all the ablest and stoutest Commanders. *Achilles* was one day so enraged against him, that he knock'd him down and kill'd him with a blow of his fist.

The first of the *Grecians* Army who landed, when they were arrived in the Province of *Troas*, was *Prothesilaus*. *Hector* cast him dead to the ground with a blow of his Lance. His Wife *Laodamia* requested this favour from the Gods, to comfort her in her violent affliction, only to see again the Ghost of her deceased Husband, which was granted, but when she offered to embrace it, she fell down dead. He is stiled *Πρότας ὄνους*, because he was swift in running. *Laodamia* sequens remanentem cursus adumbras *Pylaciden. Claud.*

There were many slain and much blood spilt, in the frequent Sallies of the Besieged. *Troilus* one of the Sons of *Priam* ventured out against *Achilles*; though he were very young, but he was unhappily killed by him; his death did mightily afflict the *Trojans*, because the Oracle had promised, that the City should never be taken whilst he lived. His elder Brother *Hector* reveng'd his death by the cruel slaughter of a multitude of the *Greeks*, with whom he did encounter. So that the Besieged did often say, that he alone was able to destroy the Enemies Army. *Euripid. in Troad.*

In the mean while the love of Women did more prejudice to the *Grecians* than the *Trojans*. This *Apollo* is named by *Homer* *φύζις*, because he did put his enemies to flight, and *λύκις* from *λύκη* light, because he brings light into the World, or from *λύκος* a wolf, because he was adored in the Image of a Wolf in *Egypt*.

jans



jans weapons; for *Agamemnon* entertaining the Daughter of a Priest of *Apollo*, drew a grievous plague upon the Army, which destroyed many, until *Achilles* caused her to be sent home to her Parents, to appease the pleasure of this God, by the advice of the Sooth-sayer *Calchas*. This action did mightily vex *Agamemnon*, who to revenge himself upon *Achilles*, took from him *Briseis*, otherwise named *Hippodamia*, the Daughter of *Chryses*; for which cause *Achilles*, refused to go out to fight, or to assist his Companions.

Καίτοι Πατρό-  
κλῳ.  
Ἄτάρ τ' ἄγε  
τῷ χεῖ ἐχὶ  
κορυθαίανθ.  
Ἐκίωρ. Hom.  
Iliad. l. 17.  
Ἐκίωρ φλογὶ  
ἱκελος ἀκλῶ.  
Summusq; dies  
Hectoris idem  
patrisq; fuit.  
Homer call'd  
him ὀπίσκο-  
πῳ, and χεῖρ  
Τρώων, and  
ὠνδρεφόνῳ.

But when it happened that *Patroclus* had taken upon him the Arms of *Achilles*, to encounter *Hector*, because he had not his strength and excellent qualities, *Hector* run him through with a Lance, and cast him dead to the ground. *Achilles* was very much afflicted, for the misfortune of his intimate friend, therefore to revenge it, he returned again to the Camp with other Arms, which *Vulcan* had newly made for him. At the first opportunity he went out to meet *Hector*, kill'd him, and having tyed his body to his Chariot, he dragg'd it three times round about the City, and about the Tomb of *Patroclus*, and afterwards fold it to his Father *Priam*, that he might bury it, according to the Custom of the Countrey.

This death of *Hector* did terrifie the Besieged, but they were much more affrighted, when they saw *Penthesilea*, the Queen of the *Amazons*, kill'd also by *Achilles*, and all her Companions either cut in pieces or drowned by *Diomedes* in the River *Scamander*.

*Memnon*

*Memnon* thought to have repaired these Losses by the slaughter of the Enemies. The *Trojans* id afterwards look upon him as their greatest Bulwark, but he was very dangerously wounded by *Ajax* the Son of *Telamon*, and afterwards he was kill'd by *Achilles* in a single fight. We have already taken notice in the tenth Chapter of the first Book, how his Mother *Aurora* was afflicted for him, and how he was metamorphosed into a Bird.

When Queen *Hecuba* saw *Memnon* dead, and the stoutest of her Children kill'd by *Achilles*, she sought how she might revenge her self upon him, *Paris* promised to give her satisfaction; for that purpose he dealt treacherously with *Achilles*, and perceiving that he was in love with *Polyxena* his Sister, he gave him some hopes of marrying her. Therefore he appointed him a meeting in the Temple of *Apollo*, to discourse about this business, but when *Achilles* was most secure, *Paris* with an Arrow wounded that mortal part of his feet, which had not been dipp'd in the River *Stryx*.

His death did mightily trouble the *Grecians*, who raised for him a Tomb upon the Promontory of *Sigaeum*, where also *Ajax* and many Worthies were buried. Afterwards there happened a very hot dispute between *Ulysses*, and *Ajax* the Son of *Telamon*, about the Arms and Weapons of *Achilles*. *Ajax* pretended, that they did belong to him; not only for his Deserts the Bulwark of the *Greeks*, because he was big and high, and rendered invulnerable by the prayers of *Hercules*, who put upon him his Lions skin, and desired *Jupiter*, that he might not be subject to wounds, only under his Arms. See *Pindar*. in *Od.*

and

This *Ajax* was the Prince of *Salamis*, called Πειλαειος ἄρχων Ἀχαιῶν.



and for his Valour, but also because he was near allied in blood to *Achilles*. Nevertheless *Ulysses* knew so well how to persuade his Judges, who were the Commanders of the *Grecians* Army, by his extraordinary Eloquence, that they gave them to him; which put *Ajax* in such a fury, that he became mad. In this condition he ran into an Herd of Swine, and fancying these Beasts to be *Agamemnon*, *Menelaus*, and the rest of his Judges, he endeavoured to destroy them.

Sophocl. in  
Ajace.

Τὶ δ' ἄτα ποίμνας τῷ δ' ἐπεμπίπτε βόσιν.  
Δοκῶν ἐν ὑμῖν χοῖρα χερμένεος φόνω.

But when he came to understand his gross mistake, he killed himself with the Sword that *Hector* had given him, verifying the *Greek* Proverb, ἡ χερσὶν δῶρα ἄδωρα. The Gifts of Enemies are unhappy. *Hector* had been also tyed and dragg'd upon the Buckler that *Ajax* had exchanged with him for his Sword.

When *Achilles* was dead, the Besieged began to take courage and express their joy, but it lasted not long; for *Pyrrhus* the Son of *Achilles* being arrived from *Greece*, succeeded his Father in all his Offices, and he had no less success in the Encounters, although he was yet very young. He revenged his death upon the *Trojans* in many Battels: In one of them he kill'd the Traitor *Paris*. Others say, that *Philoctetes* wounded him mortally with one of the poisoned Arrows of *Hercules*.

At last the Besieged were so unhappy, as to see their *Palladium*, upon which the safety of their City did depend, stolen and carried away privately

vately by *Ulysses* and *Diomedes*. Which caused King *Priam* to capitulate with the *Greeks*, so that he came to an agreement, but he had no mind to restore *Helena*, who had been married to *Deiphobus*, another of his Children, after the death of *Paris*.

*Aeneas* and *Antenor* were Commissioned to treat with the Enemy. They concluded a Peace for a certain Sum of Money, and for a certain quantity of Provisions, which the *Trojans* were to furnish the *Greeks* for their return home.

#### Additional Note.

The City of *Troy* being first built by *Dardanus* *Ilia-*  
*nus*, and called from him *Dardanida*. was after-  
wards enlarged by *Ilus* his Successor, and named *Ilion* or *Ilium*. This Prince made his prayer to the Gods, that they would vouchsafe unto him some sign, by which he might understand whether or no they did approve of his building this City. Immediately at his word there fell down from above the *Palladium*, which was an Image of three cubits long, holding in one hand a Lance, and in the other a Spindle with a Distaff. The Statue did not sooner touch the earth, but it began to march in the presence of the King. The Oracle afterwards did inform him; that *Troy* should never be taken nor destroyed, whilst that remained safe. *Ulysses* and *Diomedes* stole secretly into the Citadel of *Troy* through a Gutter, and carried away the *Palladium*, afterwards *Aeneas* transported it into *Italy*, where it was committed to the keeping of the Vestal Virgins.

*Priam* was assisted by many powerful Neighbours: *Rhesus* came with a great Army to raise the Siege, but *Diomedes* with *Ulysses* were dispatch'd to

*Dardanus* *Ilia-*  
*ce* *primus pater*  
*urbis* *author.*  
*Virgil.*

Κτίσας δ' *Δαρ-*  
*δανίω*, ἐπεὶ  
ἔπαυ' *Ἰλιθ-*  
*ῖρη* ἐν πεδίῳ  
πεπόλιστο πό-  
λις μερόπων  
ἀνθρώπων,  
ἀλλ' ἔθ' ὑπὸ  
ρείας ὤκεον,  
&c.

*Homer. Il. 20.*



He was the son of the River *Stygmon* and of the Muse *Euterpe*, or of *Eioneus*, as *Homer* saith. *Philostr.* in *Protesilao*. to meet him in the way; they put to flight his men, and killed him; but after his death he was revered as a Hero in his Countrey, and Altars were erected to him; unto which the Poets say, that the Wild Beasts came of their own accord to be sacrificed. He was in his life mightily addicted to the sport of Hunting, for that reason they did offer unto him after his Death Wild Beasts.

\* He was call'd *Lippus* by the *Egyptians*. *Pausan.* Where he was killed, the Poets say, that a Fountain sprung up, which yielded drops of blood every year on the day of his death. *Na. Com.* *Servato Antilochus Nestore* *patre obii.* *Au-* *son. in Epitaph.* \* *Memnon* was one of the chief Officers and Generals of *Theutamus* King of *Persia*, who sent his Succours to assist *Priam* his Vassal against the Greeks. He gave order to *Memnon* Viceroy of *Ethiopia*, to march thither with ten thousand *Ethiopians* and other Souldiers; but he was slain by *Achilles* for killing *Antilochus*, the Son of *Nestor*.

*Sarpedon*, the Son of *Jupiter* and *Hippodamia* the Daughter of *Bellerophon*, or as some say of *Jupiter* and *Europa*, was at the Siege of *Troy*, with his Kinsman *Glancus* the Son of *Hyppolochus* the Son also of *Bellerophon*; he was killed by *Patroclus*.

It is needless to mention all the Commanders of both Parties. *Homer* gives a sufficient account of them, and of their Habitations. *Antilochus* deserves to be reckoned amongst the most famous and generous Worthies. for his love to his Father and his resolution. He was the youngest of all the Greeks, a great Favourite of *Achilles*; when his Father was ready to be kill'd by *Memnon*, *Antilochus* stept in between them, and received in his breast the mortal blow, that was intended against the old man. *Achilles* revenged his death at the request of *Nestor*.

We

We must not forget to say something of *Idomeneus* the Grandchild of *Minos* and of *Demalion*, their Successor in the Kingdom of *Candia*. He brought a stout Army of *Candiots* to *Troy*, and did many brave Actions worthy of a stout Commander. When *Troy* was taken, he was appointed to separate the Spoils, and allot unto every one his portion. His Kingdom was full of excellent Archers, trained up in this Exercise from their infancy; for the Mothers did seldom give any victuals to their Children, until they had fixt an Arrow in a Mark no bigger than a shilling, at a considerable distance. The Inhabitants of the Islands *Baleares*, now *Majorca* and *Minorca*, were excellent Slingers, their Children were wont also to deserve their Break-fast, by hitting the Mark with a stone out of a sling.

*Creta* or *Candia* was called *Ἰκατόμπολις*, because there were in it an hundred Cities; now there are but three, *Candia*, *Canea* or *Cidon* from whence are the *Mala Cidonia* Quinces; the third is *Rethyma*. *Gnosus* was the Metropolis in the time of *Minos*, seated upon Mount *Ida*, now called *Philotiri*.

## CHAP. XVII.

## Of the Taking and Ruin of the City of Troy.

THE Peace which the Greeks had concluded with the Trojans, was but a Cheat, to surprise them with less difficulty. When they raised the Siege, they pretended to leave behind them a Present for *Minerva*, to appease her wrath, as if they had displeased her by stealing away and profaning the *Palladium*; for that purpose they caused a Wooden Horse of a prodigious bigness to be made. In the Belly of it, they shut up a great many of the stoutest, and of the ablest Soldiers of the Army, as *Virgil* saith,

*Columnen ever-*  
*sum occidit pal-*  
*lentis Asiae ca-*  
*litum egregius*  
*labor. Hecub. de*  
*Troja in Troad.*  
*Sen.*



faith, and left it before the Walls of the City when they arose to be gone; but they retreated only as far as the Island of *Tenedos*, staying there to see the success of their Enterprize.

The Besieged did immediately go out of their City, where they had been shut up so long: They visit all the Quarters of the *Greeks* Army: They admire this great Wooden Horse: At last they deliberate, to know whether they should carry it into their City. Some were of that mind, others jealous of it, amongst the rest *Laocoon* cast his Lance at it, for which deed the Gods did seem to punish him, for they sent two fearful Serpents to kill him and his two Children, which afterwards went to the Statue of *Pallas*, and there rested. This accident caused them all to resolve to drag and carry this Wooden Engine into the City.

They were far more eager when they heard the Relation and discourse of one *Sinon*, a fellow taught for this purpose by *Ulysses*, and taken as a Spy. He told them, that when the Fleet was ready to set sail towards *Greece*, the Gods had demanded a *Grecian* to be sacrificed to them, that the Voyage might be prosperous, and that *Ulysses* his mortal enemy having caused the Lot to fall upon him, he was forced to run away and hide himself. Thus persisting in his dissimulation, he told them, that the design of the *Greeks* was to reconcile themselves to the Goddess *Pallas*, therefore they had dedicated unto her this Horse, which they had caused to be made so large, that it might not enter within the Walls of the City; and that the

*Trojans*

*Trojans* might not make use of it, to their advantage, and to the prejudice of the *Greeks*.

This Discourse removed out of their minds all jealousy and suspicion, and caused them to resolve to break down a part of the Wall to carry in this great Horse. Every one employed himself in this work with all their power and diligence, and then they departed to drink, to dance, and make merry, until the Evening, until they were all overcome with a deep sleep.

When *Sinon* saw things in this posture, he opened the belly of the Horse, to let out the Soldiers, who had been there shut in, and then he lighted a Fire to give notice to the Army, which did hasten back again without noise. The *Greeks* entred by the Breach that had been lately made in the Wall, and soon dispersed themselves into every part of the City to burn and plunder it.

*Pyrrhus* went directly to the Kings Palace, to revenge his Fathers death; he did there massacre *Priamus*, and one of his Sons, *Polites*, before the Altar of *Jupiter*, and then he caused the throat of *Polyxena* to be cut as a Sacrifice to the Soul of his Father, who had loved her. He spared the life of *Andromache*, the Wife of *Hector*, and carried her into *Greece*, where he had by her a Son named *Molossus*, who was after King of part of *Epirus*, unto which he hath left his name.

*Cassandra* was ravish'd by *Ajax* of *Locris*, although she embraced the Statue of *Pallas* to save her self; but *Agamemnon* kept her alive, and in his service, because of her rare qualities.

P

*Menelaus*

*Ensis senili  
tinctus è jugu-  
lo redit. De  
Priam. in Tro-  
ad. Sen.*

*Pyrrhus paren-  
ti conjugem  
tradat suo. Sen.  
i. e. Mact. &  
Polyxenam.*



\* He was betrayed to Menelaus by Helena, his Nose and Ears were cut off, and afterwards he was massacred by the Greeks. See Virg. 6.

Aeneid. Helena crater, a merry Cup. From her tears sprung up the herb Helanium or Helicampagne.

Enrip. in. Hel.

Περαιίδης  
"Ελεν & δῖον  
νοπόλων ὄχ  
αἰς &.

Dictys was of Crete, and Dares a Phrygian.

Menelaus received Helena again as his Wife, after that he had stabb'd \* Deiphobus who had married her. Hecuba fell to the Lot of Ulysses, and Helenus a Son of a Priam, who was a Soothsayer, was preserved by Pyrrhus, from whom he received many other Civilities, because he had hindered him from embarking himself in a Ship, whereof he had foretold the Shipwrack.

Some did also endeavour to save the life of little Astyanax, the Son of Hector. His Mother Andromache had won the consent of all the Commanders of the Army by her tears and supplications, only Ulysses excepted, who prevailed so much upon them, that he was condemned to dye, and to be cast headlong from the top of a Tower, for fear, as he said, that he should undertake one day to revenge the death of his Father. This was not the true reason, that perswaded him to this cruelty, but only a blind passion had oblig'd him to it; for if that reason had been the cause, why did they not put to death Helenus the Son of Priam? who was able to do as much mischief, and yet he was preserved alive.

All these miseries, with the burning of the City of Troy, happened after ten years Siege, about three hundred years after it had been built by Dardanus. This Story is very true, although it be mingled with Fables, and that Dictys and Dares, two Historians of that time, have made no mention of the Souldiers who were shut into this great Wooden Horse, that had been left by the Greeks before the City of Troy.

Nothing remains to this Relation, but only the knowledge of the Adventures of some of the Commanders of the Greeks and Trojans in their Voyages,

## Ch. 17. Heathen Demi-Gods.

Voyages, after the destruction of the City, for the understanding of the Poets.

We have already taken notice, how Ajax of Locris had ravish'd Cassandra in the presence of the Statue of Pallas, unto which she had fled for protection. This Goddess punish'd him for so great an insolency, when he was at Sea, in his return homewards, for she having obtained from Jupiter, the favour of disposing of his Tempests and Thunderbolts but once, employed them in rendring the Sea tempestuous, and in burning the Ships of Ajax, to drown him. Nevertheless he saved himself by swimming to the next Rocks, upon which he climbed, and in a rage against the Gods he did declare, that he would free himself from this danger, only by his strength, maugre all the Gods which words when Neptune had heard, he broke off the top of the Rock, on which he stood, with his Trident, and tumbled it into the Sea, so that he was there drowned; but Thetis being moved with compassion for him, took him and buried him upon the Sea-shore with her own hands.

Agamemnon fell in love with the Prisoner or Ajax, Cassandra, and took her away by force, therefore he fled away in a little Boat, and was drowned in a tempestuous Sea.

Nauplius also was very much displeased at the Commanders of the Army, because they had unjustly condemned his Son Palamedes to death, by the perswasions of Ulysses; therefore he Danaus King of Argos, endeavoured to revenge himself upon the Greeks, by perswading their wives at home to make them Cuckolds in their absence. And when the Army returned, he caused many ships to run a ground upon his Island, killing all that came into his power.



caused many Fires to be kindled on the top of *Caphareus*, in the Island of *Eubæa*, over against *Hellespont*, that the Fleet might bend their course that way, and run against the Rocks of the Sea shore, but his design did not succeed according to his expectation, for *Ulysses* and *Diomedes* failed another way.

When *Idomeneus*, one of the valiantest Commanders of the Army, was ready to be cast away by shipwreck, he engaged himself in a Vow to *Neptunus*, to sacrifice unto him the first thing that he should meet with, when he should enter into the borders of his Countrey, if he would deliver him from the present danger. He was so unhappy as to see his own Son first, and when he went about to sacrifice him, according to his promise, he was opposed by the People of his Country, who would not suffer so great an inhumanity to be committed amongst them. Some say that he did, according to his wicked Vow, offer his Son to *Neptune*, and that for this inhumanity he was banish'd by his Subjects into *Italy*.

*Additional Note.*

There were several other famous Men in the Siege of *Troy*, not mentioned in this place. *Polydamas* and *Euphorbus*, the Children of *Panthus* a Trojan, were great Commanders, valiant in Fight, and wise in Counsels. *Pythagoras* in *Ovid* saith, that his Soul had been formerly that of *Euphorbus*, who had been killed by *Menelaus*.

*Ovid. Metam. l. 15. Morte carent animæ, semperque priore relicta  
Sede, novis domibus vivunt, habitantque receptæ,  
& postea.*

*Ipsæ*

*Ipsæ ego, nam memini Trojani tempore belli  
Panthoides Euphorbus eram, cui pectore quondam  
Hæsit in adverso gravis hasta minoris Attriæ.*

It is not possible to describe perfectly the miseries and dreadful Image of a City surpris'd by an Enemy. *Virgil* represents the burning of *Troy* in Verse, but *Nero* caused it to appear more lively in the burning of *Rome*, which he kindled for this purpose.

The poor Inhabitants of this unhappy City had no good Quarter granted to them, when *Priamus* their Prince with his Sons were cruelly murdered, without any respect to their qualities and age, and in the holiest places. *Hecuba* out-lived all these calamities of her People, and was transported into *Greece* where *Ulysses*, whose life she had spared, caused her to be stoned to death; but her Ghost haunted and disturb'd him for this great ingratitude. The Poets say, that she was metamorphos'd into a Bitch, that barks continually, because in her life she never ceased from bawling and cursing the *Greeks*, who had butchered all her relations. Some say, that she was drowned in the Sea, not far from *Eubæa*, therefore it was called *Cynæum*; because she was said to be transformed into a *κύων*, a barking Dog.

*Helena* returned with her Husband to *Sparta*, where she lived until his death. She being afterwards banish'd by the Sons of *Menelaus*, fled to *Rhodes* to Queen *Polyxena*, her old acquaintance, who suffered her to be hang'd on a Tree, for her infamous and wicked life.

Some relate this story of *Hecuba* otherwise.

*Circa ruinas  
rabida latra-  
vit, suas Troja  
superstes Hecuba.* Seneca.

See *Auson.* in his *Epitaph.*

*Var. Hist. cap. 13.*



## CHAP. XVIII.

Of the Adventures of AGAMEMNON and of ORESTES his Son, after the Siege of Troy.

His head and face were like Jupiter's. his shoulders were like those of Mars, and his breast like Neptune's. Hom. Ill. 2.

Euripid. in Oreste.

Μελαγχρό-  
τες Εὐρύκλει-  
ος Ἀγαμέμν-  
ων γόνον ἐ-  
σάτε ἐκκλύ-  
σαι, λυσά-  
σαι μαχιά-  
δος. Eurip.

When Agamemnon was returned from the Wars, with the Crowns and Laurels of his Victories, he found more dangerous enemies at home, than abroad. For his Wife Clytemnestra, who had shamefully dishonoured her self by Incest with Ægistus, in the absence of her Husband, help'd to ensnare and murder him as we have seen in the twelfth Chapter of this Book.

Cassandra, who came with Agamemnon from Troy, forewarned him of the danger, and during the Voyage did continually advertise him of the misfortune that waited for him at home. But this Prophetess, who had received from Apollo the Gift of Propheying the things to come, was never credited, because she had offended this God by her unfaithful dealing; therefore he punish'd her with this disgrace, that no body should believe what she said, but rather the contrary.

Orestes did mightily concern himself for the massacre of his Father, therefore in revenge of this inhumanity, he put Ægistus and his Mother Clytemnestra, the Actors of it, to death. And although he did seem to have just cause to proceed in this manner, the Furies, that is the remorse of Conscience, did continually torment him, and disturb his thoughts, representing unto him

## Ch. 18. Heathen Demi-Gods.

him the foulness of a Son's crime, who had stabb'd his own Mother.

He could no longer endure this torment of mind, therefore he went to consult the Oracle, that inform'd him, that the only remedy to his troubled Conscience was to undertake a Voyage as far as Scythia Taurica, to the Temple of Diana, to steal from thence the Statue of the Goddess, and to bring it into Greece.

According to this advice, he went with his dear Friend Pylades, the Son of King Strophius, who had always lived with him, and run the same dangers, and espoused the same quarrels. Pylades continued his kindness to him in this occasion and expressed it, by venturing with him in this Voyage.

The Law of the Countrey did condemn all Strangers, who were found within the Borders of the Province, to be sacrificed upon the Altar of Diana, unto whom nothing but humane Victims were offered. Orestes and Pylades, were taken and presented to Thoas the High Priest, who commanded there as a Sovereign Prince. He condemned but one of the two to death, which caused a hot dispute between Orestes and Pylades, for either of them was willing to lay down his life to save his friend's. The lot fell upon Orestes, therefore he was given to the keeping of Iphigenia, who was the She-Priest of Diana. But it happened that she quickly knew and acknowledged her Brother. Afterwards they resolved both to run away, and to free themselves from the eminent peril, by killing the inhumane Butcher Thoas; which they found an opportunity to accomplish. At the same time Pylades

Eurip. in Iphig. in Taur.



came to them, and all three together fled away with speed, with the Statue of *Diana*, which they hid in a bundle of Sticks; therefore she was afterwards named \* *Diana fascelis*.

\* She was called by the

Greeks *λυγόμεσθαι*, because she was bound up in a bundle of Willow Branches. Unto this *Diana* the *Lacedemonians* did offer humane Sacrifices, which custom *Pythagoras* altered, causing the Maids and Youths to be whipp'd only until the blood did come, which they sprinkled upon her Altar. *Plutarch*.

In this manner *Orestes* returned happily again into *Greece*, having freed himself from the *Furies* that did disturb him; and he took upon him the Government of his Fathers Kingdom, building many Cities, and particularly *Orestra* in *Thracia*, which is now named *Adrianople*.

#### Additional Note.

Rex regum *Atreides*, fraternæ conjugis ulior, appetis à manibus conjugis ipse tuæ. *Ausonius*.

Post bina Phœbi lustra dejecto Ilio adest datæ conjugis jugulum suæ. *De Agamem. in Senec.*

*Æschyl. Agamem.*

When *Agamemnon* departed with his Army to *Troy*, he left with his Wife *Clytemnestra* an excellent Poet and Musician, to divert her amorous and melancholick thoughts, while this Poet remained in her Service, *Ægysthus* the Son of *Thyestes*, mentioned in the 12th Chapter, could never have any access unto her, nor power to entice her to his lust; therefore he kill'd first the Musitian, and then he quickly prevail'd in his wicked design. He lived with her until *Agamemnon* was returned from *Troy*: Then his Wife agreed with *Ægysthus* to kill him. A Feast was prepared to receive him with more joy, but as he was stepping out of a Bath she caused a shirt to be prepared for him that was sowed up at the Neck and Arms. When he was putting it on, she cut him over the pate with a great Hatchet, and kill'd *Cassandra* with the same weapon, whilst *Ægysthus* was destroying the other

Guests,

Guests, the Friends of *Agamemnon*, who had been invited to this bloody Banquet.

Some say, that *Clytemnestra* was informed by *Pausan.* a malicious Fellow *Oeax*, that her Husband was bringing with him a Rival, therefore she consented to his death with *Ægysthus*. *Electra* her Daughter saved *Orestes*, and sent him to her Uncle *Strophius*, who was married to her Aunt *Astrioche*, the Sister of *Agamemnon*, in *Bæotia*, where he lived, until he found an opportunity of revenging his Fathers death by killing the Murderers, *Ægysthus* and his own Mother.

For that purpose, he came with his intimate Friend *Pylades* in a disguise to *Mycene*, where *Clytemnestra* dwelt, feigning himself to be a Traveller come from *Bæotia* with the certain news of the death of *Orestes*. *Ægysthus* received them for that cause with much joy, because he was apprehensive of the courage and displeasure of *Orestes*. These disguised Travellers took their time, and kill'd both *Ægysthus* and *Clytemnestra*; for which deed they were both apprehended, and sent to Prison, but the Inhabitants set them at liberty for *Agamemnon's* sake. *Orestes* was afterwards tormented with *Furies*, for the unnatural massacre of his Mother; to deliver himself from them, he went to fetch *Diana* out of *Scythia*, where he killed the High-Priest *Thoas*, and after his return he caused his Friend to take his dear Sister *Electra* to Wife. He afterwards married *Hermione*, the Daughter of *Helena*, for whom he stabb'd *Pyrrhus*, the Son of *Achilles*, who had taken her by force. He was afterwards a very happy Prince, and succeeded his Father in the Government of the Kingdom of *Argos*.

Now



See Hygin. ch.  
25. of the wo-  
men of Lem-  
nos. And Orph.  
in his Argon.

Now this *Thoas* mentioned in the last Chapter, minds me of a strange and pleasant Story mentioned by the Poets. The Women of the Island *Lemnos*, in the *Archipelagus*, did forbear their accustomed Sacrifices to *Venus*, who was so highly incensed against them for this contempt and neglect, that she caused them to be loathsome to their Husbands, so that they divorced them, and were married to others of *Greece*; they who were thus slighted and put away, plotted the death and massacre of all the Men of the Island, which they brought to pass, only *Hypsiphile* sent away her Father *Thoas*, who landed afterwards in *Scythia*, and became the High-Priest in the Temple of *Diana*. The *Argonauts* about that time in their Voyage to *Colchos* land at *Lemnos*, where they were requested by the Women, during their stay, to perform the Office of their murdered Husbands. They were as kind as the others desired, therefore from them did proceed a new Generation, which peopled the Island.

## CHAP. XIX.

## Of the Adventures of ULYSSES.

after the Siege of Troy.

WHEN *Ulysses* had endured the inconveniences of a long Siege of ten years, he had yet to suffer, and run the dangers of as long a Voyage, that could not be finished before the end of ten years more. As soon as he was come out into the Main, a furious Tempest drove him on the *Thracian* shore, near the City of the *Ciconians*, where he lost *Hecuba*, as some say: For this Queen understood there, how her Son-in-law *Polymnestor*, the King of *Thracia*, unto whom she had sent her little Son *Polydorus*, with her richest Jewels, in the first beginning of the War, had cruelly put him to death, and buried him near the Sea, to enrich himself with the entrusted Goods. Therefore she resolved to visit him before she proceeded further; and that she might draw him to her with less difficulty, she thought it her best way to pretend ignorance of his perfidious dealing, and to send privately word to him, that she had something more very precious to commit to his keeping. But as soon as she saw him, she flew in his face, and put out his eyes. At last when she could no longer endure the miserable estate, unto which she was reduced, she murdered her self. *Ovid* saith, that she was stoned by the *Thracians*, because she had pluck'd

Some say that she was drowned, or else that *Ulysses* caused her to be killed.

out



out the eyes of their Prince. Afterwards she was metamorphosed into a Dog.

We have related this death of *Hecuba* otherwise, according to the opinion of other Authors. See *Auson.* in his Epitaph of *Hecuba*.

*Ulysses* was grieved for the loss and death of this Great Princess, whom he esteemed more than all that he had brought from *Troy*; but this was the least displeasure, that he was to receive, for first instead of sailing towards *Ithaca*, the violent Winds forced him into *Africa*, where he arrived in the Countrey of the *Lotophagoi*, so named from a certain fruit called *Lotos*, which is so pleasant to the taste, and of such a strange virtue, that as soon as his men had tasted of it, they lost the desire of returning home to their Friends, so that he was forced to oblige them by violence to repair to their Ships again.

He had no sooner set sail from thence, but a sudden storm carried him into *Sicily*, where he fell into the hands of *Polyphemus*, the most noted of all the *Cyclops*, mentioned in the Chapter of *Neptunus*. At his first arrival *Polyphemus* eat up six of his men, and promised to do him the kindness to reserve him for the last morsel. But he found a way to prevent the others cruelty, and his own mischief, by overcoming him first with Wine, and then by putting out the Eye that was fixed in his forehead. Afterwards he escaped and fled to the God *Aeolus*, who received him with all civility, and gave him as a present all the Winds, the *Zephyrus* only excepted. They were there kept in great and large Tuns, that they might not flye out, nor oppose him, in his Return Homewards.

But

## Ch. 19. Heathen Demi-Gods.

But the Men of *Ulysses* out of curiosity opened these Tuns, to peep and see what was within, by that means the Winds escaped out; so that when he spread his Sails, they tost him up and down, and forced him back again to the shore of the Islands of *Aeolus*, who would not receive him again, nor grant unto him any other favour; therefore he was constrained by the violence of the weather to land upon the Coast of the *Laestrigones*, near that place, where now is situate the Haven of *Cajeta*. There was a kind of *Anthropophagoi*, a cruel People, who did inhabit there. Their Kings name was *Antiphates*, he seized upon some of *Ulysses* his Men, and devoured them, destroying all the Ships of the Fleet, only that excepted where *Ulysses* was aboard.

This cruelty caused him to sail away with all speed to a little Island, where *Circe*, the Daughter of the *Sun*, and Queen of a King of the *Sarmates*, did make her abode. Some ascribe to this Woman the Invention of Inchantments, and Poisons, which she gave to her Subjects and others. She did not spare her own Husband, that she might reign alone without controul. Therefore her Subjects sought to destroy her, and obliged her to flye for her life to a little Island near the Dukedom of *Tuscany*, in *Italy*. When *Ulysses* was arrived, he sent up into the land some of his Men, to discover what place it was; but this Magician gave them a drink, as it were out of kindness to refresh them, and transformed them by it into Hogs, and other sorts of Creatures. Only *Eurylochus* of this Company tasted not of her enchanted drink

When he arrived in *Italy* one of his men was kill'd for ravishing a Maid. *Ulysses* being departed without paying unto him any funeral rites, his Spirit did mightily torment and vex the Inhabitants, so that to appease it, they erected a Temple to him, and exposed every year a Virgin of the Town for the Spirit to destroy. *Euthymus* the Champion overcame it, and delivered a Virgin, which he married. *Pliny* mentions him, lib. 7. cap. 4.



drink, and escaped away to acquaint *Ulysses* with this strange metamorphosis. *Ulysses* was mightily astonished at the news: Therefore he resolved to go in person and seek out the Witch. *Mercurius* furnished him with a certain herb called *Moly*, with which the Gods do use to preserve themselves from Poison and Witchcraft. Being thus provided, he went unto her with his naked Sword in his hand, and forced her to restore his Men to their former shapes, which she did. Afterwards they contracted such strict amity together, that she bore unto him many Children, of whom *Thelegonus* was the eldest.

Whilst he stayed with *Circe* he went down into Hell, by her assistance, to consult the Oracles of the dead; where he met *Elpenor*, one of his men, kill'd by a fall in a drunken fit since his departure from *Circe*.

He saw also there the Souls of his Mother *Anticlea*, and of *Tiresias* the Sooth-sayer; when he had sufficiently informed himself from them, concerning his Destinies, and of the things that should happen unto him, he returned to *Circe* to take shipping again in pursuance of his Voyage.

We have taken notice in the former Book in the eleventh Chapter, how he shunn'd the Charms of the *Syrens*, when he sailed by the Island where they made their abode, by causing himself to be bound fast to the Mast of the Ship, and all his men to have their ears stoppt with Wax, for fear that the pleasant harmony of the *Syrens* should prevail upon them. Afterwards they escaped through the Gulphs of *Scylla* and *Charibdis*, and arrived at *Sicily*.  
Where

Where they met with *Phaethusa*, the Daughter of the *Sun*, who was there watching over the Consecrated Cattel of her Father. *Ulysses* according to the advice of *Circe*, gave a strict order to his men not to offer to touch them. But for want of other food, they stole some of the Oxen of the *Sun*, when *Ulysses* was asleep.

This Action cost them dear, for the pieces of meat which they had cut off did give such grievous shrieks, when they were laid upon the coals, that they were frighted, and ran all away to their Ship to hide themselves. Afterwards, when they were at Sea, their Ship sunk under them, so that they were all drowned, only *Ulysses* saved himself upon a piece of the broken Ship, and arrived after much ado at the Island of *Ogygia*, to the Nymph *Calypso*, who received him very kindly, entertained him many years, and at last prepared a Ship to transport him into his own Island.

But *Neptunus*, to revenge himself for the loss of his Son *Polyphemus*'s Eye, broke also this Ship in pieces, so that he was almost lost, without any hopes of saving himself, if the Nymph *Leucothea* had not provided him with a Plank, upon which he did swim to the Island of the *Phaeacians*, which is at the Entry of the Gulph of *Venice*, and now named *Corcyra* or *Corfu*.

*Nausicae*, the Daughter of *Arcinous* the King of the Island found him all naked upon the Sea shore, and having given unto him a Cloke to cover him, she conducted him to the Queen her Mother. *Ulysses* was known there  
by



by certain marks, which were upon his body. Therefore the King and the Court received him according to his Quality and his worth. After a short abode in that place to refresh himself, and recover his Spirits, which he had spent in his dangers, he gave unto him a Ship, which carried him happily and safe unto the Island of *Ithaca*.

*Intemerata  
pravis & tot  
servata per  
annos, oscula  
vix ipsi cogni-  
ta. Telemac Au-  
son. Epig. 120.  
—Arte pudica  
fallacis toties  
revoluta stami-  
ne telæ deceptus  
mersum pelago  
iacet arat Ulys-  
sem. Sil. Ital.  
l. 2.*

This was the twentieth year of his Wives expectation of him. She had been all this while in continual torment of mind, and in an earnest longing to see him again. Some had endeavoured to perswade her that he was perish'd at Sea. Which news caused many young Lords to woo her, and seek her in Marriage very seriously. But she did preserve such a faithful love for her Husband, which was entertained by the hopes of his return; that she would never give unto them any answer. And that she might put them off, she undertook the making of a piece of Cloth, promising to declare her Resolution, when this work was finished; but to delay it the longer, she undid at Night, whatever she had made up in the Day.

In the mean while *Ulysses* was troubled how to discover himself with the safety of his person, and re-enter into possession of his own; for he did justly fear to be slain by those, who were Suiters to his Wife. *Minerva* advised him on this occasion to disguise himself, and in the habit of a poor Countrey fellow to make himself known first to *Telemachus* his Son, and to one of the old Officers of his House: Which when he had performed, with their

their assistance he put to death all those of whom he was jealous, and so entred again into the possession of his Estate and Kingdom.

But after all this his mind could not be in rest, because *Tyresias*, the Soothsayer, had informed him, that one of his Sons should one day kill him. Therefore to prevent this mischance, his resolution was to forsake the World, and to retire himself into some desolate and solitary place, there to end his days in peace. About that time *Telegonus*, one of his Sons by *Circe*, came to his City and Palace of *Ithaca*, to pay unto him his respects; and as he was striving to enter, there happened a great tumult, because some did stop him from going in further, as a person that was not known. *Ulysses* at that instant slept out, and *Telegonus* not knowing him ran him through with his Lance, which was headed with the venomous Back-bone of a Sea-fish. Of this wound he afterwards died.

## CHAP. XX.

### Of the Adventures of ÆNEAS.

WHEN the Men of *Troy* saw their City in a flame, and their native Countrey spoiled, they were forced to seek their fortunes elsewhere. Some of them, with the *Heneti*, a People of *Paphlagonia*, followed *Antenor*, a worthy Captain of *Troy*. Others put themselves under the Conduct of *Francus*, otherwise named *Francion*, the Son of *Hector*, as some

Q

do



do relate. But the greatest part of the Inhabitants ranged themselves under the Banners of *Aeneas*, the Son of *Anchises* and of the Goddess *Venus*, as we have already said in the beginning of the thirteenth Chapter. He was married to *Crensa*, one of the Daughters of King *Priamus*.

*Antenor* with his Fleet sailed into the *Adriatick* Sea, now called the Gulf of *Venice*, where the *Heneti*, who came with him, laid the foundation of the Famous City of *Venice*, *Antenor* entered farther into the land, and built the City of *Padoua*, named by the *Latins*, *Patavium*.

*Francus* marched as far as the River of *Rhine*, and afterwards passed into *Gallia*, amongst the *Gauls*, who have borrowed from him their name *Francois*.

*Aeneas* gathered together, as many as he could save out of the burning of *Troy*, where he lost his Wife *Crensa*, carrying away his aged Father *Anchises* upon his shoulders with his domestick Gods, and leading his little Son *Ascanius* by the hand. In this manner he marched as far as *Antandros*, a City of *Phrygia*, not far distant from the Mountain *Ida*, where his Fleet of twenty Ships was prepared and ready to set sail. When he was embarked with his People, he bent his course towards the Coast of *Thracia*, where he had a design to settle and build a City: But he was diverted from it by fearful outcries, that were heard in the place, where *Polydorus* had been murdered and buried by *Polymnestor*, the treacherous and perfidious King of the Country as we have already taken notice in the former Chapter

From

From thence he departed and sailed as far as *Creta*, with a design to settle himself there; but a furious Pestilence gave him such bad entertainment in this place, that he was forced to fly away; his Domestick Gods did then warn him in a Dream, that he should proceed towards *Italy*, and that there he should settle, and make his Conquests. As soon as he had commanded his Sails to be hoisted up, a furious storm drives him and his Fleet on shore, on the Islands called *Strophades*, where the *Harpyes*, a cruel and strange sort of Birds did mightily persecute him and his People. Afterwards he sailed along the Coast of *Epirus*, where he happily did meet with *Andromache*, *Hector's* Wife, who had been espoused afterwards to *Pyrrhus*, when he passed into *Greece*. But he having divorced her, gave her in Marriage to *Helenus*, with part of the Country of *Epirus*, where he made him a Sovereign Prince.

After that *Aeneas* had been kindly entertained by *Helenus*, he received from him instructions how he should proceed in his Voyage into *Italy*. He departed and arrived at *Drepanum* in *Sicily*, having happily past the Coast of the *Cyclopes*, where he saved a miserable fellow of the men of *Ulysses*, left there behind by this vagabond and unfortunate Prince. He passed also over against the Promontories of *Scylla* and *Charibdis* without harm.

But this place was unfortunate to him. for there he lost his old Father *Anchises*, who ended his days in a very decrepit Age. *Alcestes* the Prince of the Countrey did comfort him, by granting unto him all the assistance and favour

Q 2

that

This is a Fa-  
of the ble  
vain-glorious  
French.

*Scylla pulsatis  
resonat caver-  
nis.*

The noise of  
the winds cau-  
seth the Fable  
of *Scylla's* bar-  
king Dogs.



that his Dominions or abilities could afford : And when *Aeneas* departed, he furnished his ships with very good Wine, and all sorts of Provisions.

About this time *Juno*, the sworn Enemy of the *Trojans*, sent to *Aeolus*, the God of the Winds, to persuade him to let them flye out against *Aeneas*, and his Fleet, that it might be cast away. He was reduc'd to the last extremity by this Storm, and had insallibly perish'd, had not *Neptunus* been displeased, because this Tempest had happened without his privity or consent. Therefore he pacified the Waves of the Sea, and left the Fleet of *Aeneas* scattered upon the Coast of *Africa* near *Carthage*, seven years after their departure from *Troy*.

*Gens Cadmea.*  
*Sil. Ital.* The  
*Carthaginians*,  
because they  
were of *Tyre*,  
the City of  
*Cadmus*.

At that time *Elisa*, surnamed *Dido*, the Daughter of the King of *Tyre*, the Widow of *Sichens*, had lately settled her self in *Africa*, over against *Drepanum* in *Sicily*; for when she saw her Husband murdered by her wicked Brother *Pigmalion*, who desired to get his Riches into his possession, and when she saw that he intended the same mischief to her, she embarked her self with all her Riches which this Traitor had a design to take, and sailed with them into *Africa*, where for a vast Sum of Money, she brought from the Natives, as much ground as she could compass with an Oxes Hide, to settle there her dwelling. When she could obtain no more from them, she caused the Hide to be cut in very slender pieces, so that they were able to compass in a very large circuit of ground. There she laid the Foundations of the City of *Carthage*, which was called at first *Byrsa*, because of the Oxes Hide,

*Aeneas*

*Aeneas* and all his men went to seek Protection from this Queen, that received them very kindly. She grew so amorous of *Aeneas*, that she was willing to have made him her Husband, notwithstanding the resolution that she had formerly taken to marry none after *Sichens*, unto whom she had devoted her heart and affections. When therefore *Hiarbas*, King of *Getulia*, her Neighbour, was a Suiter to her, she sent him back with a flat denial, and by that means procured unto her self his displeasure.

But when *Aeneas* had made some short stay in this place, *Jupiter* dispatch'd away a messenger unto him, to command him to leave *Africa*, and obey his Destinies, that did call him into *Italy*. *Dido* endeavoured in vain to stop him; when therefore she saw him resolved to depart, she loaded him with the Curses and Reproaches of a furlous and despairing Lover: Then having caused a Pile of Wood to be erected, she ascended upon it, and kill'd her self with a Sword prepared for that purpose. \* Her Body was burning in the sight of *Aeneas*, when he was under Sail. *Virgil* relates the Story in this manner, in the Fourth Book of the *Aeneids*. In the First he describes that furious Storm, that cast him, after his departure from *Sicily*, upon the Coast of *Africa*, where he was joyfully received by *Dido*. In the Second, he relates unto this Queen, the manner of the burning of *Troy*. And in the Third Book, he gives unto her an account of the several particulars, that had happened unto him after his leaving of *Troy*, until his first arrival into *Sicily*; for the next year after he was forced by another Tempest to put into *Sicily*, when he

\* Therefore  
*Sil. saith; Fa-*  
*tali Dido Sy-*  
*beles appellatur*  
*ora. L. 1.*  
*Pun. Bell.*



had left *Carthage*. At this time he paid unto the memory of his Father *Anchises* many Funeral Rites, celebrating several sorts of Plays and Combats upon his Tomb. Afterwards he left all the weak and decrepit persons, useless in War, with *Alcestes*, with the rest of his Companions he passed into *Italy*.

He arrived very happily at *Cuma*, where he visited the *Sybil* in her Cave, that by her means he might go down into Hell, and enter into the *Elysian* Fields, to discourse with his Father, and learn all the passages of his life, and his future Adventures. He performed this Journey in the company of the *Sybil*, having first found the Golden Branch, which was at the entrance of Hell, and which was to be presented by him to *Proserpina*.

At his return from Hell he puts again to Sea, and sails with his Fleet to the mouth of the River of *Tiber*, from thence he went to *Laurentum*, to visit King *Latinus*, who commanded in that place. This Prince received him with all expressions of kindness, and when he understood the cause of his coming, he promised to bestow upon him his only Daughter *Lavinia* in marriage; because he had been informed by the Oracles, that the Gods had designed her for this Foreign Prince. She had been nevertheless promised to *Turnus* the King of *Rutuli*, and *Amata* the Queen her Mother, the Wife of *Latinus*, did mightily favour him.

This happy beginning did increase very much, and raise the Spirits of *Aeneas*, and caused him to forget all the miseries that he had endured in his long Voyage of so many years. But *Juno* was

was

was not a little displeased at his felicity, therefore she sent for *Alecto*, one of the Furies of Hell, to kindle a War, and destroy the hopes of the *Trojans*.

As soon as *Turnus* had understood these passages, he gathered all his Forces, and those of his Friends together, to march against *Aeneas*, and his *Trojans*. But their number being few, and not able to resist, the God *Tiberinus* encouraged them when they were ready to faint away for fear. He advised *Aeneas* to ascend higher up into the Country, to the place where *Rome* was afterwards built, to visit King *Evander*, with whom he made a firm League, and from whom he obtained succours, which *Pallas* the only Son of this Prince was resolved to lead in person to assist *Aeneas*. He departed therefore with them to joyn with the *Trojans*, whilst *Aeneas* accepting of a favourable opportunity, that was there presented unto him, to engage the *Tyrrhenians* in his Party, he departed into that Country to perswade them. He found them all in Arms against their King *Mezentius*, who had committed most horrid cruelties; for he did joyn and tye the living to the dead, placing their mouths, and all the foreparts of the bodies of the one, against the same members of the other, and did cause them to languish to death, in this most cruel and loathsome manner.

The Army of *Aeneas* in his absence suffered many inconveniencies; for *Turnus* had besieged them, and his Subjects had burnt up their Ships, which were afterwards turned by *Jupiter* into Nymphs of the Sea, at the request of the Goddess *Cybele*, who had received them into her protection



tection. By this means the *Trojans* were forced to suffer many great evils, and were reduced to many extremities. But *Aeneas* came happily to their aid with a strong Party of *Tyrrhenians* and *Venus* his Mother did maintain their Interest with *Jupiter*, against the rage and endeavours of *Juno*. Besides, she caused *Vulcan* to make such strong and sound Arms for *Aeneas*, as did render him invincible in all Encounters, and did entertain in his Soul a warlike and noble disposition, for in his Buckler were described all the glorious deeds and adventures of his Successors, in a most artificial and divine manner.

In this War a great deal of Blood was shed on both sides. *Aeneas* was never so much concerned as at the death of *Nysus*, *Euryalus*, and afterwards of *Pallas*, *Evander's* Son. But he revenged their deaths by the slaughter of King *Mexentius*, *Lausus*, his Son, and many others. *Camilla* the Queen of the *Volsca*, did mightily encourage and strengthen the Army of *Turnus*. It is reported of her, that she was as generous as a Lion, and was so light footed, that she did scarce touch the ground in running, but an unhappy blow of a Lance took away her life in the heat of the fight. Her fall did astonish all the Army of *Turnus*.

In this Encounter *Aeneas* was wounded with an Arrow, but *Venus* did then apply the herb *Dittany* so seasonably to his wound, that it was cured in an instant. Afterwards he did so effectually encourage his men, that *Turnus* seeing no other remedy to his Affairs and Hopes, that were almost lost, challenged him to fight in a single Combat, to put an end by that means to their differences.

*Aeneas*

*Aeneas* was very joyful of this Proposition; therefore he encounters him hand to hand, lays him upon the ground, and kills him. After this Victory he was married to *Lavinia*, and took possession of the Kingdom of the *Latins*. He built and fortified the City of *Lavinium*, which was not far distant from *Laurentum*. *Julius Ascanius*, his Son, succeeded him in this Kingdom, and built the City of *Alba*, surnamed *Longa*, because of its situation; the Inhabitants were called *Albani*. That City was the Metropolis of the *Latin* People, until the Reign of *Romulus*, who laid the Foundations of the City of *Rome*, and conquered all the Countrey round about it. *Tullus Hostilius*, the third King of the *Romans*, pull'd down, and levelled to the ground the Walls of the City of *Alba*. so that afterwards there remained no signs of it.

Before we finish this Story, we must take notice, that the truth is mingled with many Fables; for it is certain, that *Virgil* relates the adventures of *Dido*, only as a pleasant fiction to adorn his Poem; for *Dido*, did live and *Carthage* was built, two or three hundred years after the ruin of *Troy*.

## CHAP. XXI.

Of several other Famous Men, frequently named in the Heathen Writers, and not mentioned by Galtruchius.

I Wonder that in the last Chapter our learned Jesuite hath not mentioned a faithful Companion of *Aeneas*, who loved him so tenderly, that he

*Achates.*



he could never be separated from him but by death, his name was *Achates*. In all estates he did stick close to him, and accompanied him in his greatest dangers; therefore he is stiled *Fidus Achates* by *Virgil*.

*Aristeus*, the Son of *Apollo* and the Nymph *Cyrene* the Daughter of *Peneus*, taught the use of Honey and of Oyl. He was a famous Shepherd in this time; a great admirer of the Nymph *Euridice*, whom he pursued to have taken, but she ran away, and was unfortunately wounded to death by a Serpent in her flight, therefore her Comrades sought a revenge upon *Aristeus* for her death, by destroying his Bees, in which he did delight. The truth is, he was a pious man, and a great Favourite of *Jupiter*, from whom he obtained the *Etesian* Winds, to cool the immoderate heat of the Summers Sun, and to prevent the mischiefs which the Dog-star would cause in the hot Countries, without these favourable Blasts.

*Asopus* was the Son of *Jupiter*, who nevertheless committed Incest with his Daughter *Agina*; for he ravish'd her in the form of a Flame of Fire. Her Father *Asopus* did hasten to her assistance, but to little purpose, for she proved with child of *Aacus*; and *Jupiter* for his impudency, to offer to oppose him, struck him dead with his Thunder-bolts. What lascivious, what shameless Gods did the Heathens adore! the greatest promoters of Incest, Murder, Villany, &c. Now this *Asopus* was a

by the means of *Sisyphus*, who is punish'd in Hell for his indiscretion.

*Ἀσώπῳ βαρύνοντι, ἐπεὶ πεπλάκατο κεραιῶν. Callimach. in Del. Hymn.*

River

River not far from *Thebes*, or rather a Prince, who left his Name to that River. He had another Daughter name *Platea*, whom *Jupiter* pretended to advance into *Juno's* place, only to oblige her to seek his favour, and be reconciled to him.

*Canopus*, was the Pilot of the Ship, which brought *Menelaus* back towards *Greece*, when a Storm had forced him on the Coast of *Egypt*, after the ruin of *Troy*. This *Canopus* went on shore and was stung to death by a Serpent; but afterwards the *Egyptian* Priests, having performed a seeming Miracle with his Statue, they caused him to be worshipped as a God; and gave his Name to one of the Stars of the Firmament, and to a famous Town of *Egypt*. And hence it is, that this Kingdom is called *Terra Canopi*, and the People *Gens Canopi*. His Image was worshipped by the *Egyptians*, although it was made as a Dwarf, with a great Belly, with short Legs and a crooked Neck.

*Cephalus* was married to *Procris* the Daughter of *Hyphilus* King of *Athens*. *Aurora* was so fond of him, that she carried him away with her; but he would never consent to her lust, because he kept for his Wife an unparallel'd constancy; which caused her to send him home in a disguise, to be an Eye-witness of his Wifes ingratitude, and unworthiness of his faithful love, for he surprised her in dishonesty; therefore he divorced her; but he was afterwards reconciled to her again. She grew in time as jealous of him, because he was wont to rise betimes, and recreate himself in the Woods in hunting. She followed him at last, and hid her self in a Bush,

to

See Non Dio-  
nys. lib. 13.

Vocabatur

*Ἀγέδης* and  
*ῥόμιος*, be-  
cause he was a  
good Shepherd  
and Husband-  
man, and Law-  
giver. *Pindar.*

His Wife was  
*Autonoë* the  
Daughter of  
*Cadmus*, and  
one of his son  
was *Acteon*,  
who was torn  
by his Dogs.

*Ἄστας* velife-  
*ris solvit* *Ate-*  
*sis.* *Senec.*

He reigned in  
the Isle of *Sio*  
*Theophrast.*

*Asopus* was the  
Son of *Jupiter*  
and *Clymene*;  
or of *Neptune*  
and *Ceglusa*.

*Nat. Com.*

He discovered  
*Jupiter's* desire

by the means of

*Ἀσώπῳ βαρύνοντι*, ἐπεὶ πεπλάκατο κεραιῶν.

*Callimach. in Del. Hymn.*

*Hygin.*

*Greg. Gyralt.*  
*in Historia de*  
*Dis Gen.*

*Ruffinus Eccles.*  
*Histor. lib. 11.*

*Suidas.*

Vocabatur Ca-  
nopus or Cano-  
pus.

*Hesych.*



to see if she could perceive any Female Sex come near him. When he in the pursuance of his sport, saw a Creature moving in the Thicket, he imagined it to be a wild Beast; therefore he discharged out of his Bow a couple of Arrows, and struck this unhappy Wife at the heart.

Apollod. l. 1.

*Erichtheus* the Son of *Pandion*, an Egyptian born, settled in the Province of *Attica* in Greece, and taught the ruder sort of People many things belonging to the worship of the Gods. He instituted the famous Festival of *Athens*, called *Sacra Eleusina*, in honour of *Proserpina*, as some say, The *Athenians* having chosen him their King, *Eumolpus*, *Neptune's* Son, made War upon him, but *Erichtheus*, killed him; for which cause this God was mightily offended, and demanded one of his Daughters to be sacrificed to him as a satisfaction.

The unfortunate *Erichtheus* granted one, but the three others destroyed themselves, because they had sworn not to out-live one another. *Erichtheus* afterwards was killed by *Jupiter's* Thunderbolts, and the *Athenians* honoured his memory with a Temple and an Altar, and worshipped him with his Daughters, for offering themselves to save their Country from *Neptune's* rage.

Cicer. de. Nat. Deor.

Quique premit  
vocem, digito-  
que silentia  
suadet. Ovid.

Macro-  
Solin.

*Harpocrates* was the Egyptian God of Silence, the Son of *Isis*; his Statue stood near the Image of *Serapis*, with a finger on his lips, and a Wolves Skin full of eyes about his shoulders. *Plutarch* names him *Ζηγάλιον*, and saith, that the Peach tree was consecrated to him. Amongst the Romans, the Goddess *Angerona*, or *Voluptas*, was in the same esteem as *Harpocrates* amongst the Egyptians.

*Iphis*

*Iphis* was a famous Youth, as amorous of *Anaxarete* as he was beautiful; yet she had the courage to give him a repulse, which cast him into such a fit of madness, that he destroyed himself. When his Body was carried to be buried, *Anaxarete* desirous to see it, looked out of a window so earnestly upon him, that she was turned into a Stone.

The Poets speak of another *Anaxarete*, who was by the Power of *Isis* turned into a Boy. This fabulous Story, is related of others as true, by Persons of credit. The Physicians say, that it is possible, that Maids should become Boys, by a violent expulsion of the Natural parts. In See *Moun-  
Vitry* in France, *Mary Germain* was betrothed taigne, 8.  
to a hopeful young Man, who was in great ex- Essays.  
pectation of enjoying her for his Wife, but the poor fellow was miserably deceived, when the Day of Marriage was come; for she happened to leap more violently than did become her Sex, and was turned from a Maid into a Boy, as my Author tells me.

*Lycaon*, the Son of *Titan* and of *Terra*, or of *Pelasgus* King of *Arcadia*, was so cruel a Tyrant, that he murdered all Strangers that did fall into his hands. *Jupiter* being desirous to know, whether he were as inhumane as the report did make him, went to lodge at his House, with the rest of the Gods in a disguise. When they were asleep, *Lycaon* endeavoured to destroy *Jupiter*; but when he saw his wicked Design could not be brought to pass, he took an Hostage that was in his house, boiled part of him, roasted the rest of his Members, and then laid him upon the Table in dishes for *Jupiter* to eat.

*Ju-  
piter*



*Jupiter* enraged at this horrible deed, leapt from the Table, and departed with his Heavenly Company in a Thunder, leaving the King's Palace in a flame; at which sight *Lycæon* was so much affrighted, that he ran away and hid himself in the Woods, where he was turned into a ravenous Wolf.

*Lycus*, the King of *Beotia*, was married to *Antiopa*, the Daughter of *Nycteus*, whom *Jupiter* got with Child in the form of a Satyr. When *Lycus* her Husband perceived her in this condition, and knew that it did not proceed from him, he put her away, and married *Dyrce*, who was so cruel to the poor *Antiopa*, that she kept her fast bound in Chains. *Jupiter* out of compassion released her, and sent her to Mount *Cytheron*, where she was safely delivered of *Amphion* and *Zethus*, Twins, who became brave and renowned Men of their time. When they grew up to Man's estate, they revenged their Mothers disgrace upon *Lycus* her Husband, by dragging him at the tail of a wild Horse, and by tearing his body in pieces in this cruel manner, *Dyrce* was changed into a Fountain of her Name, after that she had been most inhumanely treated by *Amphion* and *Zethus*, whom we have mentioned before.

*Lyncæus* or  
*Lycus*.

*Lyncæus* was a barbarous Prince of *Scythia*, he entertained in his house a Messenger named *Triptolemus*, whom *Ceres* had sent to him to teach him how to sow Corn, and Till the Earth. When he had understood as much as was required for that purpose, he cruelly murdered him, that himself might have the honour of the first Invention of such an useful Art. *Ceres* punish'd him,

him, and changed him into a Beast, called *Lynx*. We have already mentioned this cruel King in another place.

*Nycteus* was the Son of *Neptunus* and the Nymph *Celene*, the Daughter of *Atlas*, *Nyctimene* his Daughter fell in love with him, and by the means of her Nurse made him drunk, and committed Incest with him. But when he came to know it, he did so much vex and torment her, that she fled away into the Woods to hide her self, and was there turned into an Owl.

*Tereus*, the Son of *Mars* and *Bistonis* ravish'd *Philomela* his own Sister, after that he had espoused *Progne*, King *Pandion's* Daughter. Afterwards he was so inhumane as to cut her tongue out of her mouth, that she might not discover his Villany *Philomela* being deprived of the use of that Member, employed her hand to write a Letter to her Sister-in-law *Progne*, and acquaint her with her Husbands inhumanity. As soon as she came to understand it, she kill'd her Son *Itys*, boiled him, and presented him to *Tereus* for his Supper. This cruelty cast him into such a fit of madness, that he ran to his Wife with a naked Sword, with a design to kill her, but she was turned into a Swallow, and escaped out of his reach: He was metamorphosed into a Lapwing, and *Philomela* into a Nightingale, that yet laments for the loss of her Maidenhead.

——— *Ityn huc accersite, dixit,  
Dissimulare nequit crudelia gaudia Progne.  
Intus habes, quod poscis, ait, circumspicit ille,  
Atque ubi sit, quarit, quarenti iterumque vocanti,  
&c.*

Ovid. Metam.  
lib. 6.

*Titius*



*Titius*, the Son of *Jupiter* and of *Elara*, was said to be the Son of the Earth, because he had been hid by his Father, when he was young, in the Earth, for fear of *Juno*. He was kill'd by *Apollo*, because he attempted to ravish *Latona* his Mother. He is now cast into Hell. where his huge Body covers, as the Poets say, nine acres of ground, and his heart is continually tormented by the beaking of Ravens. By this Fable is intimated the troubles and tortures of a wounded Conscience. No Raven nor Eagle can cause more pain by frequent beaking, than the sense of a grievous sin, when it is not accompanied with the hopes of Gods mercy.

## CHAP. XXII.

*Of the Heathen Gods, which were peculiar to several Places and Countries in the World, and who had been Men.*

I Shall not name *Jupiter*, *Apollo*, *Mercurius*, *Belus*, and other Gods, of whom we have given a sufficient account before; I confess these universal Gods had been but Men, or rather these Names of Men had been translated and ascribed to the Gods. I shall here speak of the particular Gods, who were adored in many places of the World, whose Jurisdiction did reach no further than the bounds of a Kingdom, or a City, and to whose care and protection the places where they were adored were committed.

*Psapho* was a cunning Fellow of *Lybia*, who lived in some reputation, but he was desirous of more

## Ch. 22. Heathen Demi-Gods.

more, unto which he attained by this act of policy: He taught secretly in his dwellings a multitude of Parrots to say in the *Punick* Language. *Psapho* is a great God. When they had well learned this Lesson, he sent them out into the Woods, and into the Fields; by this means it happened, that these prating Birds, that knew no other language, by frequent repetitions, taught it to many other Birds, that divulged and proclaimed it all over the Country. The ignorant People had no sooner heard them, but they believed that *Psapho* was a God, therefore they appointed unto him in a part of *Lybia* a Temple, Sacrifices, Priests, and all other things belonging to the Worship of the true God.

*Carmelus* was the God of Mount *Carmel* in *Judea*. *Tacitus* mentions him, when he relates how his Priest did foretell unto *Vespasian* that he should be Emperour.

*Enenth Seir*, or as some call him *Enenthius*, was a God of the *Phanicians*. Plin. Natur. Hist. lib. 5.

*Epires* was the great interpreter of the Gods amongst the *Aegyptians*. He was painted with the head of a Hawk. Euseb.

*Dercetus* was a Goddess adored near *Askalon*, and represented as a beautiful Woman. *Ovid* makes mention of her, lib. 4. *Metam.*

— De te *Babylonia* narret,  
*Derceti*, quam versa, squamis velantibus artus;  
*Stagna Palestini* credant coluisse figurâ.

*Adad* was a God of the *Assyrians*, his Wife is thought to be *Adargatis*. *Astarte* was another Goddess of the same Country, mentioned in the in the former Book. Macrobi.



*Adramus* was the Tutelar God of *Sicilia*, as *Conisalus* and *Minerva* were of the *Athenians*, *Cabrus* of *Pamphilia*, and *Tanais* of the *Armenians*. This Goddess did require the same Worship as *Anitis*, and *Venus Syria*; for the Maids were obliged to lose their Maidenheads in her Temple, at her Altars, before they did dream of Marriage.

*Sosipolis Deus*, the God of the *Eleans* in *Greece*, saved a City from the fury of the *Arcadian* Army in the form of a little Child, who was changed before them into a Serpent. The sudden Metamorphosis struck such a terrour into their minds, that when the *Eleans* made a Sally upon them, they ran away.

*Jupiter* and *Apollo* were also named *Σωσιπόλες*, Savers of Cities.

*Palmytus* was a God of the *Egyptians*.

*Alabandus* was a warlike God of *Caria*, adored especially by the *Alabandenses*.

*Tenes* was the Son of *Cycnus*, kill'd by *Achilles*, as *Plutarchus* informs us; therefore the Name of *Achilles* was not to be pronounced in his Temple, which was in the Island of *Tenedos*.

*Coronis* was a Goddess worshipped in some places of *Greece*, in the Temple of *Minerva*. Some say that she was the Mother of *Æsculapius*.

*Damia*, and *Auxesia* were honoured by the command of the Oracle in *Epidaurus* in *Greece*, that their Country might be made fruitful; for before it was so barren, that it would not yield sufficient returns to the labours of the painful Husbandman.

Hesych.  
Cicer.

Herodot.  
Pausan.

Dri

*Drimachus*, a famous Captain of *Chios*, was there worshipped after his death.

*Amphiarans* the Soothsayer, and *Amphilocus* the Son of *Nestor*, were placed amongst the Gods, and adored in *Attica*.

*Ogoas* was a God of *Caria*.

*Zamolxis* was the Law-giver amongst the *Getae*, as *Herodotus* saith: He studied Philosophy under *Pythagoras*. When he was returned into his Country, he taught the People the Customs and Manners of the *Greeks*, and for his good instructions he was worshipped as a God after his death, as *Ceneus* was after him in the same Climat, for excelling in the Magick Art, in the days of *Augustus* the Emperour.

*Crephaganetus* was the God of the *Thebans* in *Egypt*, whom they esteemed Immortal. *Herodotus* relates, that they only of all the People of *Egypt* did refuse to admit the extravagant superstition of other Cities, and that they would never grant Divine Homage to the mortal Gods. This singularity may have proceeded from those good Impressions which the Children of *Israel* had left amongst them, for the City of *Thebes* was next Neighbour to the Land of *Goshen*.

The Name given unto this God by the *Greeks* is *Κρηφα-Ψύκτωρ* and with a small change of a Vowel *Κρυφα-Ψύκτωρ*, secretly born. From *Herodotus*, and others, we may perceive, that the word *Κρηφα* hath been used for *Κρυφα*; for he calls an *Asyle*, or a Place of Refuge, *Κρηφύγετον*, because men do secretly hasten to save themselves in them, when they apprehend the pursuits of an Enemy. Now I conceive this Name is but an Interpretation of the old *Egyptian* Title given to

Plutarch saith, that they would not adore any mortal God.

Se Bochart, Geog. Sacr. The Land of *Goshen* was situate between the River *Nilus* and the *Red Sea*, next to the Province of *Thebais*.

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this



this God; for the *Egyptians* did not make use of the *Greek* Tongue ordinarily, but only after the Victories of *Alexander* the Great; therefore they must have had a name proper to their language for this, as for their other Divinities. But there appears a seeming contradiction in the Titles *Κεφαλον*, and Immortal and Eternal, which were the Attributes of Honour ascribed to this God. We Christians are taught, that these Epithets are only proper to the Son of God, the Second Person in the sacred Trinity, who is *Κεφαλον*, secretly begotten from all Eternity, in an incomprehensible manner, and yet he is Immortal and Eternal with the First Person the Father. The sublimest Creatures can never perfectly understand or pry into this Mysterious Generation, which hath ever continued, and shall continue to all Eternity; therefore only Christ can be said to be *Κεφαλον*, and Immortal and Eternal.

From hence we may justly conceive, that these *Thebans*, had some understanding of this great Mystery, the Generation of the Son of God; and that they understood by this *Κεφαλον*, the Second person of the Incomprehensible Trinity, whom they acknowledged to be both Immortal and Eternal. It is certain, that the Heathens were not altogether ignorant of the Trinity, as may be gathered out of *Plato*, and the dispersed Relicks of the Writings of *Sauconiaton*, and *Porphyrius*. And it is said of *Trismegistus*, that he was so named, because he composed a Treatise of the Trinity.

We may further take notice, that when this *Κεφαλον*, our Divine *Emanuel*, was pleased

## Ch. 22. Heathen Demi-Gods.

fed to take upon him our Nature. and was forced to flye for shelter into *Egypt*, he came with *Joseph* and *Mary* his Mother to dwell in the Province of *Thebais*, not far from the ancient City of *Thebes*, in a place which is mightily frequented by all Pilgrims that travel into those parts.

*Tholesphorus* was worshipped near the City of *Pergama* in *Asia minor*, by the Command of the Oracle.

*Sangus*, or *Sanctus*, or *Sancus*, was the God of the *Sabines*. *St. Austin* names him *Xanthus*, *L. 18. De Civitat. Dei. Cap. 19.* He was their first King, and had a Temple standing in *Rome* *Ovid.*

*Quarebam nonas Sancto, filio ne referrem,  
An tibi semi pater, tunc mihi Sanctus ait,  
Cuicunque ex illis dedexis, ego numen habebo,  
Nomina terna fero, sic volvere Cures.  
And Sill. Itallicus.*

—— *Et Latī pars Sanctum voce caneant  
Autorem gentis, pars laudes ore ferebant.  
Sabe tuas, qui de patrio cognomine primus,  
Dixisti populos magna ditione Sabinos.*

*Tages* was a God of the *Hebrurians* in *Italy*, of whom *Ovid* thus speaks, *lib. 15. Metam.*

*Indigena dixere Tagem, qui primus Hebruscum  
Edocuit gentem, casusque aperire futuros.*

He was a pretended Child of *Jupiter*; he taught the rude People of *Hebruria* several Arts and Sciences; therefore they worshipped his Memory, and his Statues.

See the Journals and Relations of the Voyages of our English, of the French and Italian Travellers into Egypt. But some say, that he went to *Alexandria* which is not far distant from the Ancient *Thebes*. See *Lightfoot*, *Hor. Heb. in Matth.*



*Albunea* was a Goddess inhabiting near the Source of the River *Tiber*, adored in that part of Italy as *Ferena* and *Marcia* were.

Virg. *Aeneid*.  
lib. 6.

*Hunc Fauno & Nympha genitum Laurente Marica.*

*Palicus* was a God of *Sicily*. *Antinous*, the great Favourite of the Emperour *Adrian*, was worshipped in *Bithynia*. *Bessus* was a God of *Greece*, *Celestus* or *Urania* of *Africa*. I should be too prolix if I should name all the Gods of the Heathens, worshipped in every corner of the World. What hath been said will be sufficient for the understanding of the Heathen Authors.

### CHAP. XXIII.

*Of some Famous Women among the Ancients.*

THE Famous Queens of Antiquity were these:

*Alceste*, the Wife of King *Admetus*; she freely gave her life to save her Husband from death.

*Semiramis*, that warlike Queen of *Assyria*; that enlarged the Bounds of the Empire, and built *Babylon*. *Thomiris*, Queen of *Scythia*, overcame *Cyrus*, and caused his head to be chopt off, and cast into a Bag full of Blood, with this reproach, *Satiare sanguine quem sitiisti*.

There have been many of that Name.

*Cleopatra* was a notable Queen of *Egypt*, the Courtesan of *Antonius*, overcome by *Augustus* in a Sea-fight. She caused two Serpents to sting her to death, when she saw that she could not

op-

oppose the Power of the *Romans*, who were resolved to lead her in Triumph.

*Zenobia* was a Queen of *Armenia*, the Wife of *Rhadamistus*, driven out of his Kingdom by *Tiridates*, mentioned by *Cor. Tacit*.

*Amalasuntha* was a Queen of the *Goths*, *Ester* of the *Persians*; *Irene* a Famous Empress of *Constantinople*, who lived in the days of *Charlemagne*, and governed the Eastern Empire. *Odras* was a Famous Princess, the only Child and Heiress of *Homartes*, King of part of *Bactria*: When she was sought in Marriage, she refused all that came unto her, and was resolved to bestow her self upon a strange Prince, whom she had seen in a Dream, and fancied so much, that she could not be quiet until she had dispatched away Messengers unto him, to fetch him into her Fathers Court.

*Olympias*, the Wife of *Philip*, and Mother of *Alexander* the Great, was remarkable for her courage and bold spirit; she freely offered her breast to the weapons of the Souldiers, who had been sent to murder her.

*Casara*, a noted Empress of *Persia*, caused her Husband and all his Army to become *Christians*, and mediated an Agreement between the Sophy and the Emperour of *Constantinople*.

*Julia* the Empress was famous for her Whoredoms at *Rome*, as *Messalina*, the Wife of *Claudius Caesar*, was afterwards.

Amongst the *Amazons*, these were the most noted Queens, *Marthesia*, *Lampedo*, *Orythia*, *Menalippe*, *Hyppolite*, and *Penthesilea*, of whom *Virgil* speaks in the Relation of the Worthies of *Troy*.



*Ducit Amazonidum lunatis agmina peltis  
Penthesilea furens, mediisque in millibus ardet.*

*Helena*, the Mother of *Constantine*, was an excellent Princess, who did mightily encourage the Affairs of Christianity in the beginning of the Universal Conversion from Paganism.

These are the names of other noted Women of all Ages.

*Ælian. l. 2.*

*Sappho* did excell in all manner of Learning in Greece, but especially in Poetry: She invented a kind of Verse, which is called from her *Sapphick*.

*Cyborea* was the Mother of *Judas Iscariot*. *Canace* was the Daughter of *Æolus*: She is infamous for the Incest which she committed with her Brother *Macareus*. *Myrrha*, the Daughter of *Cynaras* King of *Cyprus*, lay with her Father, by the means of a Nurse, when he was drunk. She proved with Child by this incestuous Marriage of the beautiful *Adonis*; but when her Father understood her wickedness, he sought to destroy her; but she nevertheless saved her self in *Arabia*, where she was changed into the Myrrh-Tree.

*Gravis incumbens  
casto Læ-  
tætia ferro.  
Claud. in laud.  
Seren. Reg.  
Cor. Tacit.*

*Lucrece* was a Noble Woman of *Rome*, who was ravish'd by the Son of *Tarquinius*, and then killed her self, exhorting the *Romans* to revenge her death.

*Aria*, a Roman Lady, was married to *Petus* who fell into the Emperour *Tiberius*'s disgrace, so that he was falsely accused, and wrongfully condemned to dye. When his loving Wife saw him in this condition, she advised him to dispatch himself; but he discovering an unwillingness to be his own Execu-

Execu-

## Ch. 23. Heathen Demi-Gods!

Executioner, she snatch'd the Sword out of his hand, and shew'd him what to do, by thrusting it into her Bowels, with this Exclamation, *Pate, non dolet*, Death is not painful. *Martial* hath thought her worthy of an Epigram.

*Casto suo gladium cum traderet Arria Pæto  
Quem dedit visceribus, traxerat ipse suis:  
Si qua fides, vulnus, quod feci, non dolet, inquit,  
Sed quod tu facies, hoc mihi, Pate dolet.*

See *Martial*  
l. 1. Epigr. 14.

*Pompeia Paulina* was resolved also to accompany her Husband *Seneca*, who was condemned to dye by *Nero*. *Lucan.*

*Faustina*, the Wife of *Marcus* the Emperour, was in love with a Fencer, and could not be cured until he was kill'd, and she had drunk a draught of his hot blood. She was the Mother of *Antonius Commodus*, who loved so much the bloody sport of Fencing in the Amphitheatre.

*Xantippe*, the Wife of *Socrates*, is noted for a Scold; she was continually tormenting him with railings.

In Greece, *Lais* of Corinth, *Phryne* of Bæotia, *Lais Anus* of *Rhodope* of Egypt, *Pythonica* of Athens, *Aspasia* of *Natolia*, *Danae* of *Ephesus*, *Julia* of *Rome*, *Thais* who went with the Army of *Alexander* into *Persia*, *Lamia* of Athens, *Methra* of *Thessaly*, *Celia*, *Cyrene*, *Lesbia*, *Manilia*, and *Phæbe* of *Rome*, and many more, were famous Curtizans.

*Martial. l. 74.*

*Das Cattis, das Germanis, das Coelia Dacis,  
Nec Cilicum spernis Cappadocumque toros.*

CHAP.



## CHAP. XXIV.

*Of the Truth shadowed out in the Fabulous Stories,  
according to the Opinion of Galtruchius.*

**T**Ruth is as the Sun, it destroys and drives away all darkness of Falshood and mistakes. Nevertheless, many of these Fables are derived from the Truth, and have been intended to set it forth: Therefore the Heathens did say, that *Cœlus* was the Father of *Saturnus*, the God of Time, because *Cœlum* Heaven did measure and limit out time unto us, by its continual motions. And because Time doth run from us very fast, gives a being, and destroys all things that appear in Nature, and that nothing is able to resist its power: Therefore this God *Saturnus* is represented as an old Senior, with wings upon his shoulders, and with a Syth in his hand, cutting down all that is before him. He is represented swallowing his own Children, with hard stones, because Time eats and consumes the most durable substances.

The Heathens did paint *Janus* with two Faces, to express the Wisdom of a brave Prince, who is to judge of the Events of the time to come, from his former Experience of the time past, that he might act nothing amiss.

And because a wise man doth take notice of all things before him, without discovering or engaging himself; they did represent him by *Gyges*, who had a Ring of that extraordinary virtue that when he did turn inwardly the precious stone that

Some think *Janus* to be *Neah*, otherwise called *Adimon*, *Oinotrius*, &c. and that he was represented with two Faces, because he had seen two Worlds. See *Delp. Pheniciant.* of the Learned *Edm. Dickinson.*

## Ch. 24. Heathen Demi Gods?

that was enclosed in it, he did see all men, and was not seen by any.

I shall not weary the Reader by a repetition of a great many more Mysteries and of some formerly mentioned in this Treatise; only let him take notice, that the Heathens did declare how *Prometheus* had brought a polite manner of life amongst men, and had withdrawn them from savage and beastly customs, by saying that he had formed them of the Mud of the Earth, and first caused them to appear in the World. The Fable of *Deucalion* and *Pyrrha* hath the same interpretation; for it is said of them, that they changed Stones and Flints into Men and Women.

The Poets relate also, how *Amphion* with the harmony of his Lute built the Walls of *Thebes*, because he perswaded by his fair speeches, all the Inhabitants of the Forests, and the wild People of the Mountains, to come and live together in that City. *Prometheus* taught the way of drawing fire out of the stones, by knocking them together, therefore they said, that he had fetch'd fire from Heaven. He made his abode upon Mount *Caucasus*, from whence he did continually behold the Stars, and study their Motions and Influences. Therefore the Poets declared; that *Mercurius* had bound him to this Mountain, and that an Eagle was put to consume his Liver. By this last Fiction, they did signifie, how the thoughts of his studies did eat him up. They also published, that his Brother *Atlas* did carry the Heavens upon his shoulders; because he was a great Astrologer, and invented the Use of the Sphere, which he did often handle in his life.

About



About that time *Argus* built a City, unto which he gave his own name, and because he was a most watchful Prince, and very circumspect, the Poets did give unto him many Eyes.

We have already said in the Story of *Perseus*, how he represents the Qualities of a brave Commander. *Pegasus*, there mentioned, is nothing else but the Ship that carried *Bellerophon* against the *Chimera*; and the Wings of *Dedalus*, were nothing else but the Sails of a Ship, which he invented to carry himself out of *Creta*. What is related of his Son *Icarus*, and of *Phaeton*, represents the Picture of the Ambitious Men; as the Stories of *Tantalus*, and of the Harpies, do shadow out unto us the Covetous, and the Syrens the Voluptuous. The Bird which devoured the Liver of *Prometheus*, did express the torments of a wounded Conscience, as well as the furies and a discontent of *Orestes* do,

If any did excel in Goodness, Power, Authority, or Industry, he was placed amongst the Gods. By this means *Jupiter*, King of *Creta*, or of *Candia*, was advanced amongst the Gods, with his Brothers *Neptunus* and *Pluto*. *Neptunus* was held for the God of the Sea, because he did command the Fleet: *Pluto* was the God of Hell, because he invented the Funeral Rites paid unto the Dead. The Court of every King was a Heaven, and the Residence of the Gods. If any happened to be driven from thence, he was said to be banished out of Heaven. If any did escape from an eminent danger, by flying from it, they did publish, that he was metamorphosed into a Bird. If any hid himself in the Woods, he was said to be changed into a Beast,

as

as it happened with *Lycan* the Son of *Pelagus*, King of *Artadia*, who was pursued by *Jupiter*, because of his Railleries and Jest, which he did cast upon the Worship of the Gods. The Poets therefore feigned, that he was changed into a Wolf.

In the Fifth Chapter we did mention the vain-glory of *Marsyas* and *Midas*; unto these we could add many more Examples to the same purpose, as of that Fanatick Raven that had a very high conceit of her self, and did continually glory in her beauty, although she was covered with the Feathers of other Birds. The old Ass of *Artadia* is also noted for its vanity: It had been perswaded by the other Asses of the Country, that it did excell all the Birds of the Air in sweetness of the Voice, because it had been long accustomed to Bray with some kind of melody.

But it is sufficient to have shewn by these Examples, what use may be made of the Fables: We shall therefore take notice, that many noted Philosophers of Antiquity, did labour to cover the shame and the infamy of their Religion, by causing the Stories of their Gods, all the actions of their lives, and the strange Metamorphoses, to pass for Allegories and symbolical Representations. However these things were first invented, it is certain, that during many hundred years they were published and believed for truths; therefore the Heathens did acknowledge nothing more undoubted and sacred, because they had no other Religion, nor knowledge of their Gods to honour them. Their Temples, their Sacrifices, and their Solemnities, were consecrated to these kind of



of Divinities, as the holy Scripture, and all profane and sacred Authors inform us, as the Fathers of the Primitive Church of Christ did represent to the Heathens, and as some of them, after their conversion to the Faith, did openly confess.

And let us not imagin, that these Fables were only popular Errours; for the Philosophers, learned in the Mysteries of Nature, and acquainted with many discoveries of the true God, did nevertheless promote all manner of Idolatry and Superstition, as St. Paul informs us in his Epistle to the Romans: For they were afraid of the Laws of the Country, that did not suffer any to contradict them, therefore they did willingly comply with the Opinions and sacrilegious Tales of the People.

It is strange, that the Monarchs, and the Commonwealths, full of the wisest and most excellent Politicians, have been so blind, as to adore the Stars, Elements, and Princes that reigned before them. Thus the Chaldeans worshipped Baal, other wise named Belus, who had been the first King of Assyria. The history of Daniel doth also relate unto us, that the Emperour of Babylon, according to the Religion of his Country, did adore not only the God Belus, but also a great Dragon, which Daniel broke in pieces, to shew him who was the true God.

When the Egyptians were most Famous for Learning, they did consecrate their Temples to the God Serapis; which was an Oxe marked in an extraordinary manner, because they did believe that Osiris, one of their Kings, the Son of Jupiter, had been metamorphosed into an Oxe after his death. From hence the Israelites did derive their shameful custom and inclinations of worshipping Golden Calves.

After-

Afterwards the Egyptians did adore the Sun and named him Osiris; and the Moon, and called her his Wife Queen Isis. They did also believe, that the Cats, the Crocodiles, and the Onions, were to be revered as Gods, because the Gods went into Egypt to hide themselves in the shape of those things during the War of the Giants.

The Romans, by the Decrees of their Senate, placed amongst their Gods many of their Cæsars; besides that infamous Varlet Antinous, the Favourite of the Emperour Adrian: To flatter and alleviate the grief of this Prince, conceived for his death, they perswaded him that Antinous, was changed into a new Star, which appeared about that time in the Heavens.

Therefore from hence we may conclude; that these follies and impieties were not only amongst the silly Vulgar, but also amongst the greatest Wits and Noblest Men, and that they were esteemed as Maxims of Religion in the most flourishing Empires and Commonwealths. This blindness and excessive folly will appear more plainly unto us, by that which we shall declare in the first Chapters of the next Book, concerning the Worship paid to the Heathen Idols.

Ἐργάζεσθαι φίλε, τὴν δὲ θεοσδοσίαν ἐς τεῖνον ἐλθὼν  
Μηδ' ἐπλήθεος ἢ μακάρων θυσίας ἐναρίζων.  
Πῶ μὲν ἐπιχθονίοις, πῇ δ' ἐργείοις, ποτὲ δ' ἀνθρώποις  
Ἀντῶισιν βασιλεῦσι, καὶ ἡέρεσσι ὑπερπόροισι,  
Ἡὲ θαλασίοις ὑποχθονίοισιν ἅπασιν, &c.

The End of the Second Book.





## The P R E F A C E.

**T**He Knowledge of a God doth necessarily require from us Obedience, Worship, and Respect; which we are bound in Justice to render to Him, as to a Being infinitely excelling all the rest, and to whom we owe our selves, and all our enjoyments. From hence proceeds Religion, which is the sublimest and most excellent of all the Moral Virtues. It teacheth us how to adore our God with outward expressions of humility, as well as with inward, that we may acknowledge thereby his Sovereignty over us. It teacheth us to make our Addresses unto Him by Prayer, as to the first source, from whence issue all our good things. It teacheth us to publish his Praises, to glorifie his Greatness, and offer unto him Sacrifices, because he is the first Principle, and the last End of all his Creatures; He is the absolute Lord of Life and Death. It teacheth us also for these reasons to erect Temples, and appoint Days to worship Him, that we might have both times  
S and



## The PREFACE

and places to mind us of our obligations to him. These Duties we ought, as his Servants, and Vassals, to perform with all diligence and delight.

But the Devils having banish'd from the World, the true knowledge of God, and established themselves in his room they obliged Mankind to adore them, and their Statues, in stead of God, and usurped by that means all the Perogatives and supreme Rights of the Godhead. For unto them, all publick and private Prayers and Vows were directed, for them the Temples and Altars were built, and the Festival Days, the Sacrifices, the publick Plays, and such like Ceremonies were instituted, as we shall see in this last Book of this Treatise.

OF



# OF THE H O N O U R S R E N D E R E D B Y T H E H E A T H E N S T O T H E I R G O D S.

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## BOOK III.

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### CHAP. I.

*Of the Statues consecrated to the False Gods.*

**T**He rarest and most eminent Qualities could never free Man from the Power of Death, that buries all things in eternal forgetfulness by the assistance of Time. Therefore Images and Statues have been invented, to continue the Dead in our remembrance, and to cause them to live amongst their



their Posterity, maugre Death, and its tyrannical Power.

These Images or Statues are visible expressions of Reverence : And because they have a relation sometimes to Persons of Honour, who have deserved from us our esteem, they seem to demand some kind of respect ; and in process of time they do appear venerable Monuments of former Ages. But the Honour done unto them, is intended only to the Persons which they represent.

Thus in the Church, Christ is represented unto us by Images, to raise our minds to the contemplation of our Holy Saviour, and to cause the ruder sort of People to learn the Mysteries of his Life and Death. But the Heathens did commit two grievous Sacrileges by erecting Statues to their Gods : *First*, They did acknowledge others besides the true God Almighty, who only is worthy of our Services, and of the supreme religious Respect. *Secondly*, They did esteem these material Statues as Gods, and did Worship and Adore the Works of their hands.

For we must take notice, that Idols properly are not Images of real things, but of false Divinities, or of such as were unjustly honoured as Gods : Therefore the Apostle informs us, that *an Idol is nothing* ; which cannot be said of the Images of the Saints, because they do express Persons that are really in being.

Besides, we must observe, that the Heathens did adore these very Idols as Divinities, which was not only the mistake of the vulgar sort of Men, but of the learned : Some of them I confess did

did acknowledge the folly of such practices. This is confirmed unto us in many places of Holy Scripture, as in the 14 of *Wisdom*, and the *Psalms*, where *David* upbraids the Idolators, because they did worship the Works of their own Hands, God that had Eyes, and all other Members of humane Bodies, but neither Life nor Action in them. All the Prophets do agree to this, and it was in this manner that the Children of *Israel* did adore the Golden Calf in the Wilderness, and that the King of *Babylon*, with all the Grandees of his Court, did call upon *Daniel* to worship the Idol of King *Belus*. And for this cause *St Paul*, in his Epistles, labours to make his new Disciples understand the extraordinary favour, which Christ had vouchsafed unto them, to have withdrawn them from the service of mute and insensible Idols. The holy Fathers of the Church did often upbraid the Heathens, that their Gods were for the most part nothing but Marble and Metal, which *Arnobius*, and many other worthy Persons, did acknowledge when they embraced Christianity. And *Trismegistus* also, according to the saying of *St. Austin*, did really believe, that Idols were to be worshipped and sacrificed unto, that Men might obtain Favours from them, and decline the Evils which might happen unto them.

We have taken notice of this passage, to oppose it to the Doctrine of *Calvin*, who teaches the contrary, and who publishes to the World, that the *Romanists* do imitate the Heathens, by honouring the Image of Jesus Christ ; for he supposeth, that the Heathens did consider Idols but as the naked representations of their Gods, without any other respect.



We might here mention the most Famous Idols of Antiquity, as the *Colossus* of *Rhodes*, *Diana* of the *Ephesians*, *Minerva* of *Athens*; this last did bear in her Buckler the Image of the Workman, formed so artificially, that it was not possible to remove or deface it, without a visible prejudice to the whole Piece. But as this discourse is not proper to our design, I shall not insist upon it.

*Additional Note*

I cannot let this Digression of the *Jesuit* pass without an Antidote. He pleads for the Worship of Images, which he condemns in others: Yet he labours to justify himself, and his Religion, from that foul crime, of which the holy Prophets, and the Fathers of the Christian Church, do accuse the Heathens. Whereas it is plain, both by their Practices, and by the Confession of the most eminent of their Doctors, that there is no difference between them and the most superstitious Heathens: If there be, we must confess that the Papists do exceed the former in their Idolatry, and are far more prophane than the others ever were.

First, It is not difficult to prove, that there is no difference in the outward practices of the Heathens and Papists, in this particular: We need but open our Eyes, and we shall see them both Cringing, Bowing, Kneeling, prostrate to the Ground, Incensing and offering to their several Images, all the Divine Honours that the Body is able to pay unto God. Wee shall see the Papists as well as the Heathens, pour forth their Prayers

Concerning this case of Conscience, consult *Rainold. de Idolat. Rom. Eccles. Sadel. contra Burdeg. Mar. tyr. Loc. com. Melancthon, &c.*

Prayers before the Statues of Wood and Metal, and expect from them assistance in time of need; we shall hear them say unto the Stock, thou art my Father; and to the Stone, thou hast begotten me. The Heathens did cut and lance themselves before their Idols, they did load them with Garlands and Flowers; so do the Papists in all the Dominions of the Pope. They crown and set them out on their Festival Days, that they might oblige the People to more respect; they offer unto them their Riches: It is a common practice in *Spain*, for a Mendicant Fryer to carry with him the Image of the Virgin *Mary* joyned to his Box, that her Credit among the ignorant multitude might stir up their liberality. They do also afflict and whip themselves before their Images, cut their Bodies with Knives, and put themselves to many other needless sufferings for to please God and the Saints. We in *England*, that are ignorant of these follies and extravagant practices, are apt to be deceived with their colourable pretences; but in this particular they are more guilty than the Heathens of Superstition: for they adore and pray unto the Images of those that they acknowledged to be no God, whereas the Heathens never offered Sacrifice, nor worshipped any, but such as they imagined to be in the number of Gods, or such as they desired should be promoted to that honour.

But, saith the *Jesuit*, the Heathens did acknowledge the Images to be their Gods, and so they adore them, which we do not; for if our Bodies do bow to a representation, our Minds do at the same instant convey our respect to the Person represented. I am certain, that the Papists cannot

*Crudeles dii vestri sunt qui delectantur vestro sanguine, ac vos impellunt ad vitam fundendam. Clem. Alex.*

See what God saith to the bowing of our Bodies to the Idols. *Dent.*

4. 19. And *S. Hierom* against *Ruffin* lib. 3.



Minucius Fel.

*Minucius Felix*, where he wittily disputes with a Christian, and tells him, that he is not so ignorant, but that he knows the power and value of the Image before which he falls, which is fashioned and framed by a Workman: I know, saith he, that the Image is but Metal or Stone, but as it is dedicated to represent such a God, or such a Virtue of God, named *Jupiter, Apollo, Mercurius, Juno, &c.* Do not think that my homage doth stop there, my thoughts do direct my Worship to God, and his Attributes which I adore in and by such an Image. I am certain no Papist can say more for himself, than the Heathen doth in this place. Yet these were they that all the Prophets do cry against. How can therefore the *Romanists* reckon themselves guiltless?

Ἀγάλματα  
θεῶν μετὰ  
σῆς ἀνάπλευ  
ἐν.

That the Statues were: full of divine being was the opinion of the Heathen.

It seems by the false Miracles, which the Papists do ascribe to Images, that they do labour to persuade the People, that there is such a divine presence or virtue inherent in them.

Concil. Trident.  
Sessio 25 De  
invocat. venerat. & reliquiis  
Sanctorum.

*Imagines Dei, Angelorum hominum Sanctorum proprie per se, non autem tantum respectu Prototypi colendae sunt, & quidem cultu religioso.* Bell. l. 2. c. 12. Disp. 250. *Aquinas* is of the same opinion, so are all the Jesuitical Writers.

great *Goliath*, affirms more, That the Images of Saints are to be worshipped properly, and for themselves, and not only with a relation to the Persons represented. The most superstitious Heathen cannot say more for his Idols, than this Doctor for his Images. I shall not heap up together the horrid abominations, and grievous expressions touching the Cross and the Virgin *Mary*, in their Hymns and Prayers, and the other extravagant opinions of the rest of their Doctors, who go beyond the Heathens in Idolatry, and in robbing God of his Sovereign Right. It shall suffice to see the unlawfulness of bowing to Images. In the second Commandment, God forbids the *Israelites* to make to themselves any graven Image, or the likeness of any thing that is in Heaven above, &c. Thou shalt not bow down to them, nor worship them. This is so plain, against them, that they have thought it convenient to dash it out of the number of all the Writings that appear to the People in their own Language, and to supply the want of it, they have divided the tenth Commandment into two, to make up Ten. Which is craftily done, not to betray their own weakness, and to banish out of their Decalogue a Commandment, that accuseth them of Idolatry in such plain terms.

Exod. 20. 4, 5.

God will not give his glory unto another, we must not associate unto him any Creature, his Divine Rights cannot without Prophanation be ascribed to any other Being; therefore unto God only we must pray and make our addresses, and as he is a Spirit we must worship him in Spirit and in Truth.

John 4. 24.

It is not impossible to represent God with any Image;



Dent. 4. 12.

Esa. 40. 8.

Rom. 8.

Aventin. in  
Annal.

Image; besides, it is forbidden, *Moses* warns the *Israelites*, that they should not liken God unto any thing. In our Houses and Temples, the Images of God and of Christ have been esteemed, by all sober Christians, as the prophanations of the Sacred Persons which we are to Adore. Therefore the Seventh Council did forbid the Image of Christ to be drawn. Unto whom (saith *Isaias*) will you liken God, or with what resemblance will you represent him? He hath engraven the Images of himself in the great Fabrick of the World, and in the beautiful make & disposition of all Creatures; there the invisible things of him are clearly seen, &c. Here it becomes us to adore him by a continual contemplation of his wonders, Power, Wisdom, and Goodness. All other Images of God do beget in us a mean esteem of his Greatness, and instead of benefiting the simple People, they steal away from him their hearts and affections, which is directly contrary to the design of the Gospel. They nourish Ignorance and Errour, for there is no place in the World where so many absurdities of God and of his Power are believed, as in *Spain* and *Italy*, where Images are worshipped. I could here mention all the Fathers of the Primitive Church and many worthy Men since, who have abhorred this abuse that is crept in amongst the Christians. *Claudius Clemens*, Bishop of *Auxerre* in *France*, opposed the Pope, and would not suffer Images in his Diocefs. *Leo Isauras*, *Constantine*, *Nicephorus*. *Leo Armenius*, *Michael Balbus*, and *Theophilus*, the Emperours of the East, have been branded with Excommunications from *Rome*, because they would not subscribe to this horrid Idolatry. And  
a *Greek*

a *Greek* Historian informs us, that when *Frederick* I. the Emperour, who led his Army to the Conquest of the Holy Land, entred into *Armenia* the Christians of these Parts did lovingly receive them, because the worship of Images was not admitted amongst them, as amongst other Northern People. I could here muster up an Army of the most excellent Men of all Ages, who have detested this grievous abuse, that renders Christians ridiculous to *Mahumetans*. We do not deny a civil respect to the Pictures and Images of the Dead, but to make them, or their Prototypes, share in any part of that Honour only due unto God, is an extravagancy that we ought to abominate.

Besides, our *Jesuite* is grossly mistaken, when he saith that the Images of Saints worshipped, or unto whom Men do kneel, are not Idols, because they are Representations of Real Things. The *LXX.* and *St. Paul* are not of his judgement for they call many real things "Εἰδωλα, Idols. The word "Εἰδωλον is composed of "Εἶδος, a Face, and Δεσμεῖν to serve, and in all the *Greek* Writers it is taken for the Images unto whom we pay respect and service; nevertheless, *Saint Paul* saith, that an Idol is nothing: I conceive he borrows this Expression from the *Hebrew* word עִוָּל which signifies a thing without form or an insignificant thing; the *LXX.* upon the *1 Samuel* 12. 21. have rendered it thus; παραβῆτε ὀπίσω τῷ μηδὲν ὄντων; they call there, and in many other passages, Idols of the Heathens, τὰ μὴ ὄντα, things that have no being which relates rather to Images than to the Originals. The Images therefore of the Heathen

*Nicetas Chron.*  
l. 2.  
Anno Dom.  
1180.  
*Neubr.* l. 4.

*Xenophon*  
*Exped.*  
*Cyr.* l. 2.  
*Homer.* Il. 6.  
*Plutarch.*  
*Appian.*  
The *Hebrews*  
call Idols also  
עִוָּל  
*Nihilum*, or  
*Stercora*,  
dunghil Gods  
For *Jupiter*  
was named  
*Stercoreus* by  
the *Heathens*.



thens had no being, that is no real being, as they imagined them to have, no power, no virtue, no Soul nor motion, they were things void of life and action. They were but Wood, Stone, or Metal, that could neither hear, nor deliver us. And are not the Images of the Saints of the same kind, τὰ μὴ ὄντα, things without Soul, things void of sense and understanding? What qualities do the Papists fancy in them, that cause them to excel the Idols of the Heathens? But if our Jesuit will needs apply this τὰ μὴ ὄντα to the Originals of the Images, I am afraid the Saints will be found included in this expression. I will say nothing of many that are now adored in Rome, who were never in being, unless in the Fancy of some dreaming Monk, or of a religious Romancer. It is certain, that the Saints; as they are represented unto us, are not in being, their Bodies have been consumed long ago into ashes. Their Souls are at rest, but unable to hear our prayers and groans, or to yield unto us any comfort. To what purpose therefore do we make our addresses to these τὰ μὴ ὄντα, or worship those, that are not able to receive our respects, or make any returns? Is it not better according to Gods express command, to humble our selves unto him, who is every where, and in our need call upon his mercy, who hath promised to hear us for Christ his sake.

St. Barbara,  
St. Katherine.  
St. Christopher,  
&c.

Isa. 63. 16.  
We may find  
this τὰ μὴ ὄντα  
applied to the  
Dead and Bu-  
ried in the 42  
Gen. 36. Jo-  
seph is not. &c.  
Therefore this  
expression is  
proper to be  
said of all de-  
ceased Saints

## CHAP. II.

Of the Edifices and Temples dedicated to the  
HEATHEN GODS.

THE Pagans did commonly boast of seven stately Structures, that were named, *The Seven Wonders of the World*. The first was the Wall of *Babylon*, and the pleasant Gardens which Queen *Semiramis* planted: About this Work three hundred thousand Men were continually imployed for many years. The second was the Labyrinth of *Egypt*, described by *Herodotus*, in which 16 large Apartments or sumptuous Pallaces were built, to equal the 16 Governments or Provinces of *Egypt*: There were in it so many ways and artificial walks, that it was no easie matter to find the way out again. *Dedalus* took his Model upon this, to build his Labyrinth in the Isle of *Crete*. The third Wonder of the World was the Pyramids of *Egypt*, which were of a prodigious height, six hundred thousand Men were busie in the building one of them, during the space of twenty years, as was commonly reported.

Vide Martial.  
Epigr. 1.

The next was the *Mausoleum* of *Caria*, which Queen *Artemisia* built, as a Sepulchre for her deceased Husband *Mausolus*, she enrich'd it with so many rare Ornaments, that it was esteemed one of the greatest Wonders of the World. All Monuments of this kind have since been called *Mausolea*. This Queen did love her Husband so much, that besides this Edifice which she erected for him, she caused the ashes of his consumed Body

Plin. lib. 36.  
c. 5.  
Herodot. lib. 8.  
Strabo lib. 13.



to be put into a Cup of Wine, and drank them, to give him a lodging next to her heart.

The *Colossus* of *Rhodes*, which we have already mentioned, was reckoned amongst these Wonders of the World.

The sixth, was the Statue of *Jupiter Olympias*, made by *Phidias*, of an hundred and fifty Cubits high : The head was of pure Gold, but the Body was of Brass.

But the greatest Wonder, and incomparable Work, was the Temple of *Ephesus*, dedicated to *Diana*. An hundred and twenty large Pillars were to be seen there, every one of them had been the sole enterprise and work of a King, who was resolved to make his Piety and Magnificence appear upon his Pillar.

The Temples all over the World ; were also stately. I shall not offer to number them ; it is sufficient to know, that Princes and Nations did imploy their Riches and ingenious Inventions of Architecture, only in building Temples to their Gods. In which there were always to be seen three Altars : The first at the entry, where the Victims were offered and burnt ; the second, in the middle ; and the third at the end of the Temple, in the inclosure called *Adytum*, and *Sacrarium*, or *Secreta*, and *Penetralia*. Upon these two last, only Perfumes and sweet Scents were usually burnt. In this place Beds and Cushions were commonly placed, called therefore *Lectisternia* and *Pulvinaria*, that the People might sit and lean upon them in the Feasts, which were there dedicated to the Gods. The Officers of this Ceremony were named *Epulones*. And as these Gods were but of an inanimate substance, of wood, of stone, &c. they could neither eat nor drink, as *Daniel* proved

to the King of *Babylon*, in the Temple of *Belus* ; so that all those rare dishes of Meat that were offered, did turn to the advantage of these wretched Ministers, who fed in stead of their Gods upon the Dainties that were consecrated to their service.

*Additional Note.*

In this last Chapter, these following particulars of the Wonders of the World are omitted, which may deserve our knowledge.

The Walls of *Babylon* built by that Warlike Queen *Semiramis*, of a fat Clay only found near *Euphrate*, were very large and high. *Pliny* speaks *Lib. 6. cap 26.* of 200 Feet in height, others of 250, and some of 300 : But the ordinary opinion is, that they were 50 Cubits high ; and so broad, that two or three Chariots might go upon them in a breast without danger. *Diodorus* saith, that they were 300 or 350 *Stadia* about, (and 5 *Stadia* high) that is about 22 *English* miles. This stately Wall, and the great Bridge that did reach over the River *Euphrates*, this Queen caused to be built as some say in a year, therefore named *Assiduum labor*, *Mart. l. 1. Ep. 1.*

The Pyramids of *Egypt* do remain to this very day, if we may believe the Travellers that have *Sands Jour.* lately been in that Country, but they are mightily *nal.* defaced by time. There were three of them: The greatest was built by *Chemnis* King of *Egypt*, as a stately Monument of his Power, and to be his Sepulchre after his Death. It was placed about 16 *English* miles from *Memphis* or *Grand Cairo*: It was about the length of 6 Acres of Land in height, as *1440 foot* *Diodorus*, an Eye-witness, affirms. An *Italian* Tra- *Vinz. Lor.* veller speaks of 250 degrees high, and that it is built of a hard *Arabian* stone, every one being *Belon.* about 30 Foot long. *Chemnis* was torn in pieces in a Mutiny of his People, and could never obtain the



The *Israelites* were employed to build the Pyramids as some think; from hence is the Proverb, *Ἀγύμῳ πλανθοφῶ*, a vile fellow. the honour of being interred in this Sepulchre. His Brother *Cephus* succeeded him, and imitated his vain glorious actions, in erecting another, lesser than the former, four square. The last was built by King *Mycerinus*, or as some say by the famous Strumpet *Rhodope*. Upon this appears a great Head of black Marble, of 102 foot round about the Temples, and about 60 foot high from the chin to the crown of the head.

*Labyrinthus*, an intricate discourse.

*Artus. Thom.*

*Philostrat.*

The Labyrinth of *Egypt* was built by *Menis*, or *Maros*, King of that Country, for his Tomb. It is described by *Herodotus*, as that of *Crete* is by *Diodorus*, who saw it in the time of *Julius Caesar*.

The *Colossus* of *Rhodes* was made by *Chares* of *Asia Minor*, in the space of 12 years, and was dedicated to the Sun. It cost about 44000 pounds *English* money, and was placed at the entrance of the Harbour of the City, with the right foot standing on the one side of the Land, & the left on the other; between the legs the tallest Ships with their Masts did enter into the Haven. When it fell down to the ground by an Earthquake, few men were able to embrace the little finger of this prodigious Statue.

The *Mausolæum* of Queen *Artemisia* was built by four of the most excellent Artificers of that time. It was square, four hundred & eleven foot in compass, & forty five Cubits high: The Square looking East was finished by *Scapas*, that towards the West by *Leocares*, the Southern by *Timotheus*, and the Northern by *Briax*. Upon the top another Workman placed a great Brazen Chariot, with many wonderful and curious Inventions.

The workman was *Phidias* the Athenian, saith *Josephus*.

The Statue of *Jupiter Olympius* was the neatest of all these Works: It was erected by the *Eleens* a People of *Greece*, & placed in a Temple dedicated

to *Jupiter*, which was enriched afterwards with many curious representations, and excellent Statues. This of *Jupiter* was sitting in a Chair half naked, but from the girdle downward he was covered; in the right hand he held an Eagle, and in the left a Scepter. \* *Caligula* endeavoured to transport it to *Rome*, but those that were employed about it were frightened from their enterprise by some unexpected accident.

The Temple of *Diana* at *Ephesus* was first begun by *Ctesiphon*, and seated (for fear of Earthquakes) in a Marsh ground: It was 425 foot long, and 220 broad, and 127 stately Pillars were in it. It was rebuilt by *Alexander's* Command by his Engineer, who laid the Foundations, and designed the Ground of the City of *Alexandria* in *Egypt*; his Name was *Dinocrates*.

Several other places very remarkable, rich and stately, were dedicated to the Heathens Gods, the Temple of *Athens* to *Minerva*, and another in the same City to *Mars*, where the Judges did meet to examin Causes of Life and Death. The Capitol in *Rome*, consecrated to *Jupiter Imperator*, upon Mount *Tarpeia*, was a famous Edifice, the richest and the most noted in all *Italy*: It was beautified with the Statues and Images of all the Gods, with the Crowns of Victory, and with the Spoils of the Nations conquered by the *Romans*. It was seated in that most eminent place of the City by *Tarquinius Priscus* and *Servius Tullius*, two Kings of *Rome*, and afterwards mightily enlarged by the following Generations. The Temples also of *Neptune*, *Vulcan*, *Saturn*, *Mars*, *Æsculapius*, *Hercules*, *Vesta*, and that of *Janus*, are noted by the Authors to have been brave Structures, worthy of the *Roman* Grandeur,

The upper part uncover'd signifieth, how he is known to the Angels but the lower part cover'd signifies, how God hides himself in his works to the inferiour Creatures.

*Suidas.*  
\* *Sueton* in *vita Calig.*  
*Παρθένῳ*  
*Ἐφεσον μεγαλῶν πόλιν.*  
*Ἰοχέαιρος* *Ἐν-δα* *δεῖν* *πότε* *νον* *Ἀμολον* *δε* *τε* *λύκον* *σο.*  
*Dionys.* in *De-*  
*scrip. orb.*  
*Num.* 826.  
*Acts* 17.



There were  
424 Temples  
in Rome besides  
other chappels  
and holy places  
dedicated  
to the Gods.  
*Templum* signifies the Heavens, or the Air where birds do fly, for the *Augures* to make their Observations.

*Cal. Rhodig.*

*Vide Cornel.*

*Tacit. lib. 4.*

*Sistere sanum*

*vel effari Templum,*

is to appoint a place

to build a

Church, which

was done by

the *Augures*.

*Inaugurare*

*templum,* to

consecrate a

Temple, or

begin to offer

Sacrifices in it.

\* It is called

*Sacellum.*

It is now taken

for a Vestry.

*Aditus* signifies

an Entry.

deur; as also the *Pantheon* consecrated to all the Gods, and many more which the Poets do sometimes mention. Now there were several sorts of these Religious Houses set apart for the service of the Gods. *Templum*, from *templando*, or *contemplando*, signifies an Edifice dedicated to a God, where the Image of a Divinity was to be seen and worshipped, and which was to be consecrated by the *Augures*, with Prayers, in the presence of all the People. *Aedes* was an Edifice dedicated to a God, but not consecrated in such a solemn manner as a Temple.

*Fanum à fando*, to speak, because there the People were instructed in the Mysteries of the Heathen Gods, or because their Oracles were given, and the God was made to speak by the crafty Priests.

*Delubrum*, signifies sometimes the Place where the Image or Statue of the God did stand, and sometimes a Temple dedicated to more than one Divinity. \* *Adicula*, is a diminutive of *Aedes*, a Holy House; some think it to be a little Enclosure, where the Image of a God was to be worshipped, open on the top.

These were the Names of the Places where the Heathens did pay their Devotions to their false Gods: But Besides these Names, there are several other corners and parts of holy Houses that we must not omit; as *Sacrarium*, which is the holiest place of the Church, or that where every one had not liberty to come, as we may see in *Cicero pro Milone*; which place if you compare with that of *Claudian, lib. 1. de Raptu Prof. Adytis gavisæ Cybele profiliit*, it will appear, that *Adytum* and *Sacrarium* is the same in these places. *Donarium*, is the place where

## Ch. 2. to the Heathen Gods.

where the Gifts offered to the Divinities were placed, called in Greek *ἀνάθημα* *Lucus* is a Grove, planted so thick with Trees near some Temples, that it appeared very dark: There the Heathens were wont to worship their Gods, which the *Israelites* imitated. *Ara* was a little Altar, upon which the Beasts were burned to their inferior Gods. *Altare* was the higher Altars, dedicated to the superiour. They were built of Stone, and consecrated to a certain Divinity, by a form of words oft-times engraven upon it. But when they had not the conveniency of Altars, in a necessity upon a sudden, they cut Turf, and raised it from the ground to offer their Sacrifices upon it, as *Sil. Ital.* witnesseth.

*Cespite de viridi surgunt properantius Ara.*

*Scrobiculus* was a round Pit, having in the middle a little altar, about which the blood of the Sacrifices ran. \* *Focus* is a domestick Altar, consecrated to domestick Gods, or a Chimney. *Tholus* was a place in the middle, or on the top of the Temples, where the Souldiers did hang up their Arms; and dedicate their Spoils, and where the Pictures were placed, as may appear by this expression of *Statius, Figamque superbis arma Tholis.*

Now these Edifices dedicated to the Honour of the Gods, were not all of the same Fabrick; some were built with open Roofs in the middle, others were shut as our Churches. The *Persians* had none for their God *Mithra*, who is the Sun; therefore he was worshipped in a Grove.

And the first Generations of Men had neither Temples nor Statues for their other Gods, but did worship towards Heaven in the open Air. *Socrates* was therefore accused to adore the

*Alia. Var. Hist. 2. c. 20.*  
*Porticus, or Pronaon, was the Porch.*  
*Βωμὸς. Altare quasi alta area, the Altar.*

*Sun. bel. lib. 7. num. 747.*

\* *A fovendo ignem. Pro aris & focus pugnare, to fight for God and our houses.*

*ἡρεμάδων τῶν ἀσπίδων* *suspendere clypeum,* to live in peace.

*Hic præda hostium & de triumpho picta* *Barbarica*

*Chlamys. A. Sen. Thy. act. 4. Strabo lib. 1.*



Clouds, because he thought it dishonour to an Infinite Being, such as it becomes Man to adore, to be shut within the narrow limits of a Temple, or to be represented by a vile Image. And when Idolatry was increased to its highest perfection some Divinities were worshipped without Temples, or in such as were open on the top, that the Worshipers might have a clear conveyance of their requests and groans, to the place where they were supposed to dwell. We shall find this distinction that the Altars and Temples were consecrated to Celestial Gods, and to those that were admitted amongst them; the *Foci*, or Chimneys, to Earthly, or *Penates*; and the Caves, Dens, and low Huts, to Infernal Gods, and to the Nymphs & Field Divinities, as *Homer* takes notice, *Odyss.* 13.

It was a Precept of *Zeno* the Philosopher, *ἱερὰ θεῶν μὴ ὀικονομεῖν.* *Diog. Laert. in vita Zenonis. Porphyrius.*

*Ἀνχόθι δ' αὐτῆς, ἀντρον ἐπήρατον ἡρώεσσι  
ἱερὸν νυμφῶν; αἱ Νηϊάδες καλέονται.*

And it is remarkable, that the Heathens, were wont to curse their Gods when they received any overthrow, and bless them at any signal deliverance. Besides they did often bind them with Chains, when they were besieged by any Enemy who worshipped the same Divinity, for fear that the God should be perswaded by their Prayers and Promises to desert them in their need, and assist the Besiegers. Therefore the Satyr perswades Youths, *Patiemur statuarum ritu pannos & vincula.* This wisdom is practised in *Spain* amongst the Papists, they often bind the Images of their Saints with Cords, when they receive not the favours which they pray for and expect.

Unto these Statues of the Gods, Criminals did flye, when pursued by an Enemy, and it was esteemed an impiety to offer an injury to those that

*Curt. lib. 4. cap. 11.*

*Pelion.*

### Ch. 3. to the Heathen Gods.

that did embrace the feet of such a Statue because they supposed that such a person was received into the protection of the Divinity.

The Heathens did adore their Idols with heads covered, standing, kneeling, or prostrate to the ground, they kissed them by pressing their lips with their hands, and casting them up to them they prayed with hands lifted up, turned towards the East. *Ille ad surgentem conversi lumina Solem, aut fruges manibus salsas.*

293  
*Divum amplexa Simulachra tenebant.*  
*Virg. Æn. l. 2.*  
*Τὴν χεῖρα τῷ σώματι προσκαλῶν.* *Lucian of Demosth.*  
*Virg. Æn. l. 12.*  
To the infernal Gods they did pray with hands downward.

### CHAP. III.

#### Of the Sacrifices offered to Idol Gods.

THE Devils, sworn Enemies of God, and of his Glory, were not satisfied with the Offerings of the Fruits of the Earth and of all manner of Creatures, that were commonly sacrificed to them; but they were so barbarous, as to require also humane Victims, Men and Women to be butchered and burnt alive upon their Altars.

*Virgil* informs us, how *Aeneas* chose eight young Gallants out of the Prisoners he took of the Enemy, to sacrifice them to the Gods of Hell for the sake of *Pallas* deceased. This custom hath been in use also amongst the *Romans*, as well as other Nations of the World. The Parents did sometimes dedicate their young Infants to Household Gods, for the good of the rest of the Family. The *Scythians* who inhabited about that part that is named *Taurica*, did sacrifice to their *Diana* all Strangers, whose unhappiness it was to fall into their hands, as we have seen in the Story of *Orestes* and *Iphigenia*. *Bacchus* also had an Altar



in *Arcadia*, upon which a great many young Damsels were beaten to death with bundles of Rods. This was also practised by the *Lacedemonians*, who scourged their Children in honour of *Mercury*. The *Germans*, and the *Cimbri*, sacrificed also Men, after they had cruelly tormented them. Some of the Heathens chose the Aged, to cast them into a River to please their Gods, and to free themselves from the trouble of their Companies, especially when they grew decrepit and useless, therefore they were called *Senes, depontani*. The People of the most Northern Climates, did dress for them a Feast, where they made merry with their Friends, and then they crown'd them with Garlands, and cast them down from the top of a high Rock into the Sea. *Cesar* in his *Commentaries* speaks of the ancient *Gauls*, who did trim up a great Statue made of branches of *Ozier*, and then filled it with Men alive, to burn them together to their Idols. *Alexander ab Alexandro* makes mention of *Aristophanes*, who in a Sacrifice caused 300 Men to be slain in honour of his God. Many of them did offer their own Children, which was an ordinary practice amongst the *Egyptians*, and the People of *Palestine*. The Holy Scripture doth reprove it to the *Israelites*, who were so vile, as to imitate these abominable inhumanities, in causing their Children to pass between two fires so often, till they were miserably scorched. They also shut them up in a hollow Idol of Brass called *Moloch*, which was red hot; and whilst these innocent Victims were consuming in this manner, they sounded Trumpets; and beat Drums, and other Instruments, that the People might not hear the complaints and outcries of these poor creatures;

tures; therefore this place was called *Tophet*, that is, a Drum. *Achaz* and *Manasses*, Kings of *Judea*, were so wretched, as to cause their Children to pass through this Fire: From hence we may see, unto what excess of impiety and wickedness they were arrived by the Devils persuasions. The Sacrifices that were offered for the deceased, were no less inhumane, for many Nations observed this custom at the Funerals of Persons of Quality, to kill and burn with them such as had been acceptable to them in their lives, and such as were judged able to do them service in the other World. Some did take in War as many Prisoners as they could, to sacrifice them at this time, as *Virgil* tells us, and *Homer* relates, how *Achilles* butcher'd twelve *Trojans* to *Patroclus* his dear friend. Also that famous Gladiator *Spartacus*, who was so industrious and daring, as to raise an Army of Slaves in *Italy*, and to march against the People of *Rome*, forced 300 of his Prisoners of War to kill themselves in honour of his Captains slain in the Fight, to procure unto them the favour of the infernal Gods. This cruel Ceremony became so ordinary amongst the *Romans*, that scarce any of the Chieftains of the Commonwealth, or of the Emperours, did dye, but several thousands of Gladiators followed them.

Now there were several kinds of Sacrifices amongst the Heathens. When they were made for the increase of the fruits of the Earth, which was done after that they had led the Victim round about the Fields, the Sacrifices were named *Ambervalia*, or *Ambervales hostia*. Sometimes they offered a hundred Beasts at a time, as a hundred Oxen, and this was called *Hecatomb*. We shall not

Others went about the City and were named *Amburbules hostia*.



insist upon the different kind of Offerings, but proceed to the principal Ceremonies that were commonly observed.

First, a choice was made of Animals, according to the dispositions of the Gods unto whom the Sacrifice was to be offered. For *Mars* loved no Creatures, but only such as were furious and war-like; as the Bull, which was not lawful to be sacrificed to *Jupiter*. *Neptunus* affected the Horse and the Bull. The Hee-Goat was offered to *Bacchus*, because it is a Creature that spoils the Vineyards. The Cows were killed in honour of *Ceres*, and of *Juno*. The She-Goats were offered to *Diana*, and the young Kids to *Faunus*, &c.

They were to be very careful to see that the Victims had no blemish nor spot, therefore it was to pass through a Ceremony called *Lustration*.

\* Then it was esteemed *eximia victima* i. e. perfecta integra, sine macula. Stat. l. 3.

\* Vocabantur *ἑρδῆ μεδ' ἑλῶν μεμυγμένῃ*. Talibus orantem dicitis a-ramq; tenentem. Virg. 4. *Æneid*.

At home, they pray'd holding the posts of the Door or the Table, which were consecrated to the *Penates*.

\* This was also practised with them who were present at the Sacrifices. If they had any natural default, the Herald gave them notice, by crying, *Procul este Trophani*.

Afterwards the Priest did take a lump of burnt Corn, bruised with Water and Salt, named \* *Salsa fruges*, or *mola salsa*, or *libum adorem*, or *pium far*: Sometimes he took Meal mingled with Salt, to cast it upon the Victim; for without this, no lawful Sacrifice could be performed.

At last, when the Beast was kill'd, it was laid upon the Fire, whilst those that did offer it were to hold their hands upon it, and pray with the Priest, afterwards Wine was poured into the Fire. If it was an *Holocauste* all was consumed in the Flames, otherwise a part of the Beast was laid aside for the Priests, and the other for them that did give.

After

After this, they danced round about the Altar, singing Hymns and Songs in honour of the God unto whom the Sacrifice was made. In these Hymns were three Stanza's or Parts: The first, called *Strophe*, was sung in turning from East to West; the other, named *Antistrophe*, in returning from the West to the East; then they stood before the Altar and sung the *Epode*, which was the last part of the Song. All this while it concerned the Priest to be wonderfully intent about his business. The Herald was wont to forewarn him by these words, *Age quod agis*; as he did the People in the beginning, by telling them *favete linguis*; thereby he signified unto them, how every one was to hold his peace. In *Greece*, they did proclaim the word *Ἐυφροῖτε*, to advise the Assistants not to utter any thing that was undecent or improper to the business in hand. Both Priest and People were very attentive and mindful of their duty, as may appear by that memorable passage of *Val Max.* who relates the Story of a Priest, that suffered the flesh of his Arm to be consumed by a burning coal, rather than to interrupt the Sacrifice with any other action, not relating to it.

#### Additional Note.

There was a great difference in the order and manner of the ancient Sacrifices. The chief was between the Honours offered to the superiour Gods and between those that were paid to the Infernal, the Maritime and Terrestrial Gods.

First, the superiour Gods did require high Altars in eminent places, and their Temples were to be built upon such high ground, that they might without any impediment receive the first Rays of the Suns Rising upon our Horizon. The Priest was to appear in a Purple or White Gown,

*En Deus est. Deus est, animis linguisque faveto. Ovid Met. lib. 5. Sacra facit vates sint oramenta sacris. Propert. l. 4. Eleg. 6.*

*Dionys. lib. 3. Diates.*



\* Therefore they were re-  
proved by O-  
vid. *Ah nimi-  
um faciles qui  
tristia Crimina  
cadis flumina  
tollit posse puta-  
tis aqua.* l. 2.  
Fast.

Virg. Ecl. 8.  
This they bor-  
rowed from  
the Jews and  
most of their  
Ceremonies.  
See Court Gen-  
til. of Theoph.  
Gale.

Pocula lustra-  
bant sulphure,  
& aqua pura,  
& aliquando  
cum ovis, &  
piscis.

Δαῖς δ' Α-  
τρεόδης ἀπο-  
λυνάμενος  
ἀνέγειν. Hom.  
Il. 1. Num. 3.  
12.

Sueton. in Jul.  
Ces. Sil. Ital.  
lib. 5.

From hence  
comes immola-  
tio, a Sacrifi-  
cing.

This custom is  
called libatio,  
libare, to taste.

Gown, and before he approached the Altar, he was to wash his hands in pure water.\* The Heathens fancied that this washing did cleanse at the same time the Soul from its defaults, and render it acceptable to the Gods. He did then lead the Victim to the Altar, with Garlands and Ribbons upon his own and the Beasts head, followed by a crowd of people who were also adorn'd about their heads with such crowns as were most pleasing to the God, and the Priest did tye round about the Altar a new wollen thread, named *vitta lanea*, or *lanens orbis*. The Purveyor of Wood had a care to provide such as was acceptable to the Divinity. They were to wash the Victims all over, and to purifie the Vessels with Onyons, Water, Brimstone, & an Egg. It was the custom, when Sacrifices were to be offered to Jupiter, to offer some preparatory things, called *Pracidania hostia*, to the Dæmones or Angels, that they might intercede and convey the Prayers safe up into the presence of God: If they did not seem happy by some unlucky sign that did appear they did then offer others, which were called *Sucidania hostia*, to force the Divinities by these repeated Devotions to favour them with their blessings. The Victim that was presented, was to remain near the Altar a little space of time, during which the Priest offered a set form of Prayer to Janus and Vesta, then he marked the Beast with his knife from Head to Tail, and if it appear'd unruly, and unwilling to stay there longer, they imagin'd that God would have none of it, therefore they did fetch another. After these, & other frivolous Ceremonies, the Priest laid upon his Head and Back his *mola salsa* mingled with Frankincense, and did himself taste of a Cup of Wine, causing the Assistants to do the like. The remainder

he

he poured between the Horns of the Beast, taking from that place a few hairs, which he cast into the fire, and this was called *Prima labamina*. The Priest then commanded an Officer to kill the Beast, which he did by striking him down, or by cutting his throat. The Assistants did then help to flea him, light the wood, & do other inferiour offices, while the Priest or Soothsayer with a long knife turn'd the Bowels up and down to observe them better, & to tell his judgment, for it was not lawful to touch the Bowels with the hands. They then offered the Entrails to the God upon a Lance, and to the Sea Divinities they did cast them in the Waves. *Ex-taque falsos porriam in fluctus*, Virg. Æn. lib. 5.  
\* After this the Priest, cast some Frankincense in the Fire with Wine, and took a part of every Member, which his Ministers had cut out into a Platter called *Discus* or *Lanx*, to cast into the Flames. This action was named *Litare*, to appease or satisfy with Sacrifices. Whilst this was burning, the Priest and the Person that gave the Victim, did joynly make their Prayers to the God with their hands upon the Altar. Afterwards they went aside with the Assistants to feast upon the remaining part of the Beast, singing the Praises of their God. After the Banquet, they return'd to the Altar, and cast into the flames the morsels of meat that were left, with the tongue & some wine. & then return'd thanks to the God for the honour and advantage of sharing with him in the Victim offered to him. The solemnity was concluded at Rome with Prayers to Janus and Vesta, the Gods unto whose protection the Empire was chiefly recommended.

They offered Sacrifices also to their deceased Friends, a barren Cow was killed; blood with wine was poured forth.

These

He that gave  
the Cup round  
was named  
Presultor.

*Non thura de-  
sunt non sacer  
Bacchi liquor*  
A Sen. Thyest.  
act. 1.

Wine was un-  
lawful in the  
Sacrifices of  
Ceres. *Plautus.*  
*I.e. fifficulare,*  
*reddere exta,*  
or *porricere*, are  
proper to ex-  
press this  
action.

\* *Vocabatur.*  
*ἀναδουλαίος*

*At ille Fibras  
trahat ac fata  
inspicit. Et  
adhuc calentes  
viscerum venas  
notat.* Sen. in  
Thyest. act. 3.  
*Dionys. Halli-  
carnass. lib. 7.*  
*ver. Antiq.*  
*Ablegimina vo-  
cabantur.*

*Sex agnas im-  
molavi nec ta-  
men potui lita-  
re.* Plaut. 6.  
*Virg. Æneid:*  
*lib. 8.*  
*Stuckius de*  
*Sacris.*



The hare of the  
living cut of.  
and offered  
unto them, &c.  
Natah Com.

Nocte Serenâ.  
concidit ad ma-  
gicos hostia pul-  
la deos. Tribul,  
l. 1. Eleg. 2.

Et nigra vestes  
corpora vestra  
tegunt. Ovid.  
Terque novas  
circum felix  
eat hostia fru-  
ges. Virg.  
Georg. l. 1.  
Numero Deus  
impare gaudet.  
Εἰς δὲ ὅ  
Βειμὼ κρυ-  
πτέον ἵστα-  
λέσθαι, &c.

Apollon. l. 3.  
Arg. numb. 859.

Θυμιατήριον.

Or Praeficu-  
lum.

These Sacrifices were performed in this manner, in honour to the Superiour Gods, unto whom they prayed standing, as they did to the Infernal sitting.

The Gods of the Air required some alteration in their Sacrifices; for the Heathens adored them with Musical Instruments and Melodious Songs, more than the former. The Maritime Gods were worshipped near the Sea, and the blood of the Victim was reserved in a Platter, to be poured forth into the salt water, which was not practised in the Offerings of superiour Gods. Unto Infernal Divinities, Sacrifices were performed in the night; their Beasts were black, and they were offered to them in some Cave or dark place, unless it were to *Pluto*, whose Sacrifices did differ from the Celestial only in this, that in stead of Wine they poured Oyl in the Fire, and the Priest was cloathed in black; whereas it is certain, that in the Sacrifices of the Superiour Gods, the Priests appeared always in white, as *Ovid* tells us lib. 3. *Amor. Eleg.* 13. and *Horace* l. 2. *Satyr.* 2. *Virgil* takes notice and so do many of the *Greek* Poets that the Gods delighted in the number Three; therefore they did three times drink in honour of their Gods, and walked round the Altar thrice.

Unto the Nymphs and Divinities of the Fields, the Heathens usually offered Milk, Honey, and sweet Wine in their Sacrifices: And to the Male Gods they usually killed Male Beasts, and the Females to the Goddesses.

These are the Vessels used in the Sacrifices, and the proper names that are found in Authors for things with which we are not acquainted.

*Thuribulum* was a long Pot like unto a Pitcher in which Frankincense was burned.

*Praefericulum*, a Vessel of Brass not much unlike the former.

Sym-

*Sympulum*, was a little Cup, out of which they did drink in the Sacrifices. The diminutive of σίφων.

*Capis* and *Capula*, was a Cup with Ears. Καπίση.

*Candelabrum*, a Candlestick. Κηροπήγιον.

*Patera*, an open Dish or Platter.

*Secespita*, was a large chopping knife with a long handle, to cut off the heads of the Beasts. Vocatur Græcè Μαχαιρίδιον.

*Dolabra*, was another cutting Instrument. Δυτικόν.

*Enclabria*, were Vessels of Brass put upon the Tables of the Gods. Πίλεκυς.

*Aspersorium*, a Vessel with small holes to sprinkle the Holy-water.

*Aquiminarium*, or *Amula*, a Vessel proper to keep Holy-water. Græcè πειρί-ρατήριον.

## CHAP. IV.

### Of the Priests to the false Gods.

THE Heathens had always Priests, that is certain Persons dedicated to the service of the Gods, to render their Sacrifices and Religion more stately: These had the oversight of the things offered to their Gods, and the care to keep the Holy Vessels and Instruments.

The *Curetes*, or *Corybantes*, who were also called the *Gauls* of *Phrygia*, were the Priests of *Cybele*, as we have said in the second chapter of Book I. *Vesta* had her *Vesta Virgins* established at *Rome* by *Numa Pompilius*, who gave unto them their manner of living, their Laws, and commanded them to keep always burning a Fire, dedicated to this Goddess: For as *Florus* takes notice, he appointed this Holy Fire to keep a continual Watch and Guard for the safety and defence of the



the Empire, as God had the Stars, that shine in the Firmament, for the good of the World.

They ran naked about the streets, and barren women did strive to touch them, fancying a blow from them able to render them fruitful. See *Juven. Sat. 2.* They were named *crepi à crepitu* *Sextorum*, and *Germani* by *Cicero* *Ancile vel ancilum* *Virgines saliares*, were certain Maids appointed to dance with these Priests.

*Creabantur à populo Comitibus curiatis.* A. Gel. lib. 15. cap. 27.

There was another sort of Priests called *Lupercules*, instituted by *Evander*, in honour of *Pan*; and *Romulus* chose the Children of *Acca Laurentia*, to offer Sacrifices for the happy increase of the Fruits of the Earth: Unto them therefore, and their Successors, named *Fratres Arvales*, the People did make their addresses on such occasions. *Numa Pompilius* established in *Rome* many sorts of Priests, to give more splendour and credit to Religion, and the Worship of the Gods, The Priests of *Mars* were the *Salii*, because they performed their Devotions always in skipping. They were intrusted with that little Buckler named *Ancile*, which was sent from Heaven as a Token, to confirm unto the *Romans* the Empire of the World.

Whilst that was safe, the Commonwealth was to suffer no harm, but to continue in prosperity.

Not to trouble the Reader with all the distinction and several kinds of Priests, we must take notice, that the Kings did exercise the Office of Priest, that it might appear more honourable; and in the Sacrifices there was an action proper for them to perform. Therefore *Numa* fearing that in process of time, the Kings might come to neglect it, by reason of the weighty Affairs of War, that might otherwise imploy them; he established to every God one to supply the Kings place, named *Flamen* or *Filamen*, from a wollen thread that was usually tyed about their Temples.

These *Flamins* bore the name of their several Gods unto whom they were consecrated: *Jupiter's* was called *Flamen Dialis*, and the chief of *Mars*, *Flamen Martialis*. &c.

The

The *Flamen* of *Jupiter* was the most honourable, therefore he was admitted to wear a white Hat, with a Purple Gown, called *Trabea*, which was the clothing only of the Gods, Kings, and Augures, or Soothsayers, in performing their Office.

When Kings were banished out of *Rome*, one of the Priestly Order had the name of King whilst he was doing his Function, that the People might not fancy that there was something wanting amongst them in the worship of their Gods, therefore they did acknowledge a Royalty in their Sacrifices, but none in the Government of the Commonwealth.

In *Rome* Priests were established, not only to serve in the Temples, and at the Altars: Some of them were appointed for publick Affairs of State. As the *Feciales*, who were to assist in Treaties of Peace made with foreign Nations. It was not lawful to conclude any business of Peace or War, until they had pronounced it just. When the War was intended against any Nation, the chief of these Priests called *Pater Patratus*, was sent to declare it. And when the Articles of Peace were concluded, he appeared before an Altar, with a Hog at his Feet, which he knock'd down, desiring the Gods, that those who did break the Treaty by an Act of hostility might perish miserably, as that Hog.

There were also in *Rome* several sorts of Soothsayers, whose Office was to foretell things to come, and to enquire into the Will of the Gods, when any business of importance was in consultation. Some of them named *Haruspices*, drew their conjectures from the sight of the Entrails of the Victims offered to the Gods.

The

Four of these Priests were sent to proclaim War. *Dion. Halycarn. lib. 4.* *T. Livius, lib. 1.*



Οἰωνόσκοποι.

Cicero. l. 2. de  
Divinat.Aul. Gell. 6. l.  
c. 6.

Horat. l. 3.

\* A Bird that  
hunts after  
Bees in the hot  
Countries.

Ovid. l. 5. Met.

Sueton. l. 2.

T. Liv. l. 2.

Senec. l. 8.

Τῇ θαμᾷ ὃ  
λακέρυζαι ἐπ-  
ηυλίζοντο κο-  
ρώναι παωντίς  
μεσσηγὸς ἀνὰ  
πῆρὰ κινήσ-  
ου ὑψὲς ἐπ'  
σκηρμόνων ἡ-  
ρης ἢ ἱππαπ-  
βελᾶς. Apoll.

Argonaut. l. 3.

Num. 929.

certant addi-

cere sortes. Ov.

Met. l. 15.

The *Augures* did prophesie by the flying and motion of Birds, in this manner. The Soothsayer ascended upon some eminent place, with the *Augural* Robe upon his back, and in his hand a crooked staff called *Litum*, with which he limited a certain space in the Air, named *Templum*; the Birds that flew within this space intimated the things desired, and they were called *Præpetes*: but the other Birds that were consulted when they did sing, were named *Oscines*.

The *Romans* did esteem the left hand unfortunate, when therefore the *Augures* did perceive the Birds flye on this hand, they had no favourable esteem of the business about which they consulted.

Teque nunc levius vetat ire picus.

These were the Birds commonly observed by Soothsayers, the Crow, the Raven, the Mag-Pie, the Vulture, the Eagle, the, Stork, the Cock, the Pigeon, the Swan, the Owl, the Sparrow, the Wren, the Scritch Owl, and the \* Bee-Eater *Infæustus bubo dirum mortalibus omen*. The Eagle and the Pigeons were always esteemed foretellers of happy successes.

It belonged also to the Office of the *Augures* to judge of all unusual accidents, and to interpret the Will of the Gods intended by them, as Thunders, Fires, Flames, Monsters, Voices, Inundations, Prodigies, &c.

It was also the Custom of the *Romans*, to Divine by little Chickens, while they were feeding; if they greedily devoured their meat in such a manner, that a part of it did fall again to the ground, they esteemed it a most happy sign. This was called *Terripavium*, or *Tripudium solistimum*, because when the meat fell back again, it did strike

the

the ground: If these Pullets did eat nothing, or but slowly, they interpreted it for a dangerous sign. This is that which caused the *Roman* Armies to march or stay, & governed the Empire; for it was not lawful to resolve upon any business of importance, until these Oracles had been consulted.

But *Numa Pompilius* established above all these Orders of Priests, a Society, or College of Eight *Pontiffs*, with a *Chief*, who was supreme. His Office was to regulate all Ceremonies that did belong to the Worship of the Gods: He had in his custody the Books of \* *Sybilla Cumana*; she was one of those Virgins, who shewed an innocent life in the midst of the corruption of the Heathens. They being all inspired from Heaven, foretold many of those things, that relate unto Jesus Christ, and the chief Mysteries of his Life. But the Heathens did shut their Eyes to these Truths; so that they never came to understand these Predictions till the Preaching of the Apostles, when they left Idolatry.

In this Discourse of the Priestly Orders, we have only mentioned those that are proper to the *Romans*, and that were in greatest credit. Amongst the *Greeks*, and other Nations of the World, there were some that did the same Offices. *Diodorus Siculus*, *Julius Caesar* in his Commentaries, *Strabo*, *Berosus*, and others, do mention sufficiently the *Druids*, who had an inspection into all that related to the Worship of the Gods amongst the *Gauls*. They were so cruel, that they ordinarily murdered Men upon the Altars of their Gods. At the end of the year, their custom was to go with great reverence, and gather branches and leaves of Oak, to make a Present to *Jupiter*, inviting all the People to the Ceremony by these words, which

V

they

Bonis avibus  
vel malis avi-  
bus aggredi ali-  
quid, to under-  
take any thing  
with a happy  
or unfortunate  
Omen. Prov.  
Tit. Livius 2.  
Plutarch.

\* Named A-  
malthea.



they caus'd to be proclaim'd, *Come to the Oak branches. The new year.*

These *Druids* had the tutoring of young Children, who commonly remained under their discipline, and in their keeping, about twenty years. They taught them many Verses, which they caus'd them to learn by heart, without the assistance of any Writing. Those who had not been instructed by these *Druids*, were not esteemed sufficiently qualified to manage the Affairs of State. In their General Assemblies, they practis'd that which *Pliny* relates of the Storks, which usually tear in pieces the last that comes to their Meeting, to oblige the rest to be more diligent. This Spirit of cruelty; natural to the Devils of Hell, did appear, not only in the Sacrifices of these Men, but also in their Schools; for it is reported of one of their Doctors, named *Herophilus*, that he taught Anatomy in his life over the Bodies of seven hundred living Men, which he opened, only to shew the secrets and wonders of Nature in us.

*Additional Note.*

The Superstitions of the Heathens were invented at several times, and by divers persons. It is probable, that *Javan* the Son of *Japhet* might establish a Religion in *Gracia*, where he fixed; but I cannot imagin, that *Noah*, unto whom some do attribute the names of *Janus*, *Saturnus*, *Gallus*, *Vertumnus*, *Oenotrius*, &c. should leave his Vineyards and Plantations in *Asia*, to seek others in *Italy*, unless he had been forced out of his Habitation by his Sons, which is not likely: Therefore as *Javan* first plant'd in *Gracia*, and established Religion there, we must imagin, that after the confusion of *Babel*, some did settle in *Italy*, and appoint the Worship of the true God; for several Writers assure

assure us, that the first Men of the World had neither Images, Statues, nor any visible representation to adore. In process of time, it is likely Religion was neglected in *Italy*, by Parents, who rather minded their worldly Affairs, than the eternal Concern of their Childrens Souls: When the Countrey was filled with Inhabitants, *Saturnus* arrived out of *Crete*, and taught the People a Religion suitable to the weakness of their capacities, & to the ignorance in which he found them. The Posterity of *Ham* that plant'd in *Egypt* and *Africa* first brought in the Corruptions of idolatry, as we may read in *Herodotus*, how the ignorant *Phoenicians* borrowed them from thence, and recommended them to the *Greeks*, who taught them to the *Romans*, and so they spread by degrees all over the World. *Evander* is said to be the first who established a Priestly Order in *Italy*. Afterwards *Aeneas*, *Romulus*, and *Numa Pompilius*, did increase the number of Religious Men, according to the number of the Gods whom they worshipp'd. When *Rome* was in its Zenith of Glory and Power, these were the Names and Offices of their Priests; of which I shall not mention the *Corybantes*, the *Lupercales*, the *Vestal Virgins*, and those that are named before.

*Potitii* and *Pinarii* were the Priests of *Hercules*, *Rosin. l. 3. c. 4.* so named of two old men called *Potitius* & *Pinarius*, who were the first that entred into the Office.

*Titii Sodales* were the Priests of *Apollo*; as *Farn.* upon *Lucan* imagins; they were properly Soothsayers, who did foretel from the motion of certain Birds the Events of Time to come, as may appear by *Tacit. Annal. lib. 1.* Others imagin, that they were the Priests of *Tatius* the King of the *Sabins*, who had been Canonized by *Romulus* for the Priests



Sueton. lib. 5. Priests of the Emperours deified, were properly named *Sodales, Augustales, Flavii, &c.*

Tacit. in An. There were several sorts of *Flamins*, the chief was that of *Jupiter* called *Dialis*, who had many extraordinary Priviledges, and a great power in the City.

Salios duodecim Marti gradivo Legit, &c. T. Liv. lib. 1. The next was *Flamen Martialis*, of *Mars*, who was to be of the Family of the Senators, as *Volcanalis* was of a Plebeian Race. Every God had a *Flamen* or Chief Priest in process of time.

*Salii*, were the Priests of *Mars*; their Governor was named *Magister Saliorum*.

\* The *Duumviri* were under the chief Priest appointed to keep the Books of the *Sybils*. *qui fata Deum secretaq; Carmina servant*, Lucan. 1. *Pharsal.* \* *Vocabantur Triumviri Epulones*. *Rosin. Ant. Rom. lib. 3. Varro l. 6. Cael. Rhodig. var. Lektion.* \* *Duumviri* and *Decemviri*, were those that sometimes kept the Books of *Sybilla Cumana*, in a Chest of Stone, in the Capitol. When they were burnt with the Temple, these Men were continued, and increased to fifteen; therefore they were called *Quindecimviri*. It did belong to their Office to celebrate the Secular Solemnities.

\* *Epulones*, were the Overseers of all sacred Banquets, appointed by the *Pontifices*.

*Camilli* and *Camilla*, were under-Officers in the Sacrifices.

*Aeditumus*, or *Aedituus*, is he that kept the Temples, and Keys in his possession.

*Pope*, were the under Officers, who did tie the Beasts in the Sacrifices. They were called also *Victimarii*.

*Trafice*, were the Women that were hired to weep for the dead.

*Vespa* and *Vespillo*, was he that did place the Urns or Ashes of the Dead in the ground.

*Pater Patratus*, the Chief of the *Feciales*, did declare the War, by casting upon the Land of the Enemy a Lance bloody at the end: Therefore *Ovid. lib. 6. Fast.*

Hinc

Ch. 4. to the Heathen Gods.

*Hinc solet hasta manu belli prænuncia, mitti, In Regem, & Gentes cum placet arma capi.*

The Colledge of Chief Priests was over all the rest. Their *Pontifex maximus*, the first of their Order was created by the People, until the time of the Emperours, then this Title was annexed to the Chief Magistracy. When the Emperours became Christians, they were called *Pontifices maximi*, until the time of *Gratianus*, as *Zosimus* informs us. This Order was not subject to any Magistrate, they commanded over all Priests, and appointed the Ceremonies belonging to the worship of the Gods.

The Books of the *Sybil* so often mentioned in Authors were Three: She was a Prophetess, who dwelt in a Cave near *Cumes* in *Italy*, far from all acquaintance and society of Men. When she had composed 9 Books of the time to come, she brought them to *Tarquinius Priscus* to be sold, and ask'd about three hundred pounds for them, which he refused to give; she burnt three of the Books, and required yet the same price, but the King would not disburse so much; she went away and burnt three more, and returned to demand the same rate for her Books; which when the King had well considered by the advice of his Soothsayers, he gave her the money. In all difficult occasions the Book were examined by order of the Senate. We have yet some fragments of this *Sybil*, gathered out of several Writers.

There are nine or ten *Sybils*, in all: They prophesied concerning Christ so plainly, that we have cause to suspect the *Greek Verses*, that bear their name, to be Written after our Saviours Death. There have been *Sybilla Persica, Lybica* mentioned by *Euripides, Delphica Cumana, Erythraea, Samia, Tyburtina, Hellepontica, Phrygia, and Cumæa.*

*Folium recitare Sybillæ.* *Juvenal. Sat. 8.* Her Oracles were written upon the leaves of a Tree.

*Albunea vocabatur.*



## CHAP. V.

*Of Festival days, that were appointed in Honour of the Gods.*

THE Festival Solemnities of Heathens were suitable to their belief and fancy of the Gods; and the Ceremonies which they did use were nothing else, but expressions of things, proper to the Divinity, whose Festivals they kept: As we have already taken notice, when we spoke of *Cybele*, and of *Bacchus*. In the Festival of *Ceres*, her Worshipers ran up and down with lighted Torches in their hands, because that she in this manner ran about the World after her Daughter *Proserpina*, to seek her out. The Inhabitants of *Eleusis*, in *Greece*, appointed this Ceremony, that was to be acted only by Women, who in the Temple of *Ceres* committed a thousand shameful pranks. And because *Ceres* did not reveal her secrets, nor discover her design, until she heard of her Daughters welfare, it was not lawful to declare, what was acted in her Temple, during the Festival. We cannot without blushing speak of the liberty, that the *Roman* Dames took in the Festivals of *Venus* and of *Priapus*. In some places, on the days consecrated to *Pallas* Goddess of War, the Damsels were commanded to meet together, and fight one against another, until some fell dead on the ground. At *Rome* in the Festival of the *Lupercals*, the Priests ran naked about the streets with Goat-skins in their hands, because heretofore the *Romans* did happily recover their Beasts, when they ran in this manner after

*Vetabo qui Ceresis sacrum  
vulgarit ar-  
cana, &c.  
Horat. l. 3.*

## Ch. 5. to the Heathen Gods.

311  
293

after the Thieves who had driven them away, whilst they were sacrificing to the God *Pan*; whose Priests were named *Luperci*, from the place where his Altars were erected, called *Lupercal*.

*Lupercal* was the place where *Romulus* and *Remus* were nourished by a Bitch.

The *Saturnalia* were Festival days instituted at *Rome* in honour of *Saturn*, in the month of *December*; whilst they lasted, the People sent gifts to their Friends; and Slaves did lord it over their Masters, and commit many extravagancies and disorders.

The *Greeks* were mightily addicted to the observance of these Festival days, as the *Athenians* in keeping their *Panathenea*, that were appointed in honour of *Minerva*.

The *Egyptians* consecrated their greatest Solemnities to the God *Apis*, or *Serapis*, which was an Oxe, bearing upon his Hide some particular marks: He was to live a certain number of years, and then the Priests drowned him in the River *Nilus*, and all the Land did mourn and lament for his death, until another was found with the same marks upon him, which caused an universal rejoicing all over the Country, expressed by all manner of Sports and Banquets.

Thus other Nations dedicated Festivals in honour of their Gods, to such as were proper to certain places, called *Indigetes*, as also to their Domestick Divinities, and to those Illustrious Men, who were enrolled among the number of their Gods. These last when they were consecrated, by an *Apotheosis*, were also named *Indigetes dii*, because they were freed from all want of earthly things.

The *Consecration*, was a Ceremony invented by the *Romans* in favour of their Emperours,



unto whom they paid Divine Honours. The manner of it is thus described by *Rosinus*, and by *Herodian*: The Body of the Emperour being buried according to the usual custom, his Effigies of Wax was placed at the entry of the Palace, upon a large bed of Ivory sumptuously adorned: The Physicians did visit it during seven days, and treat it as if it were alive in the fit of sickness. In the mean while all the Senate and Nobility of *Rome* were present in mourning Habits. When these days were expired, he was held for dead; therefore they transported him to a publick place, where the Magistrates quitted their Offices, there the new Emperour was wont to ascend upon a high Pulpit, called *Rostra*, because it was adorned with the Sterns of Ships, taken from the Enemies in Sea-fights; here he made a funeral Oration in honour of the Deceased. Afterwards they carried this Image of the Emperour out of the City, to the Field of *Mars*, where a Pile of *Aromatick* wood was erected to burn it: In the mean while the *Roman* Gentlemen did ride round several times in order. At last the new Emperour with a Torch set the Pile of wood in a flame: At the same time an Eagle was dismist from the top of it, which was imagined to carry the Soul of this new God into Heaven.

When this *Apotheosis* or *Consecration* was ended, the People did feast, and divert themselves with all manner of Sports. And this day was appointed as a Festival-day, to be employed in particular Sacrifices, or in feasting before the Gods, as we have said in the second Chapter, or in seeing all sorts of Plays.

*Additional Note.*

The Festival-days of *Rome* were many; these were the chief: The Kalends of every Month were dedi-

dedicated to *Juno*. On the first of *January* the *Romans* sent gifts to their friends, with good wishes for their health. In this Month were the *Agonalia*, dedicated to the God of Action.

*Carmentalia*, were in honour of *Carmenta*, *Evander's* Mother. In the following Months were the *Terminalia*, consecrated to *Deus Terminus*. The *Idus*, or fifteenth of *March*, in which *Julius Caesar* was murdered, was named *Parricidium*.

\* *Lemuria*, in which they did sacrifice to the Hobgoblins, was in *May*.

*Bellonaria*, were the Festivals of *Bellona*, in which the Priests did offer to her nothing but their own blood. *Lucan lib. 1. Phars.*

Quos seclis Bellona lacertis:

Sava movet

Every God had a Festival appointed for him, called by his Name. *Ovid* in his *Fast.* mentions them all.

*Juvenilia*, were appointed by *Nero* at the first shaving of his Beard.

*Liberalia*, were Festivals distinct from the *Bacchanalia*. *Macrob.*

*Caprotine nonæ vel caprificia*, was the Festival of Maid Servants, who had then particular priviledges granted them.

*Robigalia*, was the Festival of *Robigus Deus*.

*Lustralia*, were Festivals observed every five years at the review of the Tribes, and of the People of *Rome*.

Five years is called *lustrum* à *lustrando* *populum*.

*Charistia*, were days appointed for Kindred to meet and make merry.

In *Rome* every God had a Holy-day set a part to worship him, called therefore by his name. From hence is derived the custom of consecrating certain days to the deceased Saints in *Rome*.

In



In *Greece*, as well as in *Rome*, there were many noted Festivals, τὰ Ἀλῶα celebrated by the Husbandmen in honour of *Ceres*.

*Theoxenia* were dedicated to all the Gods: Ἀνόχεια to *Castor* and *Pollux*: *Oscophoria* to *Minerva*, unto whom the Youths and Girls offered ὄχαι, branches with Grapes hanging upon them: *Nephalia* were Sacrifices where the use of Wine was unlawful: Ὀνισήεια were in honour of *Hercules*: Θεοίνια of *Bacchus*, at *Athens*, as the Δημοφασία. Χύτεσι was a remarkable day in *Athens*, in which they did boil the seeds of all manner of Vegetables, which they afterwards offered to *Bacchus* and *Mercury* for their deceased friends. Also the *Panatheneia* at *Athens*, and the *Panhellenia*, all over *Greece*, were noted Festivals.

Theopomp.

Suidas, Hesych.

## CHAP. VI.

*Of the Plays of Greece appointed in Honour of the Heavhen Gods.*

THE Plays and Combats, in which the Youths exercised themselves anciently, were not invented only to fit Men for War, or to divert the People; but they were instituted in Honour of the Gods, whose Festivals were kept with such kind of sports. Therefore they began them in sacrificing to the Gods, and finished them in the same manner. Besides, *Homer* tells us how in the Temples they exercised themselves at many petty Plays, when he speaks of those, who did handle the Dice before the Altars of *Minerva*. He informs us how *Palamedes* invented in the Siege of *Troy*, the Play of *Chess*, not only to entertain

Souldiers

## Ch. 6. to the Heavhen Gods.

Souldiers in action, but also to instruct them in the craft of War; so that this was received instead of the Play at *Dice*, which remained afterwards amongst none, but the rascality of the Army; for Persons of Quality did commonly pass the time away with this sort of Play, which was also used in the Temples of the Gods.

Amongst the Combats and Publick Plays, besides the Instruments of Musick, and Songs, there was the Running in a Race, one of the most ancient and chief of the Exercises. The next was Skipping. The third was the casting of the Stone, or of the Bar, which was of Iron or of Brass, round, and of a considerable weight: They who did cast it highest, or farthest, won the prize. The fourth kind of Play was Wrestling; when two Antagonists, anointed over with Oyl, and all naked, strove to cast one another to the ground. \* The fifth was the Dispute at Cuffs; the Combatants, named *Pugiles*, tyed about their hands hard thongs of an Oxes Hide, called κερδς. These last Plays were named *Gymnici*, because the Parties did fight all naked. *Palæstra* was the place where they exercised themselves to attain to a perfect Activity. The Masters who taught there, were called *Gymnastæ*. Some were wont to act in five sorts of plays, they had therefore in *Greek* the name of *Pentathletæ*. Such as overcame were stiled \* *Pan-cratiastæ*. This word is taken also for a strong Wrestler.

The four General Assemblies, or sacred Games, that were so famous in *Greece*, and that were kept constantly at appointed times for a long while, did consist of no other Sports. The most Illustrious and Chief were the *Olympick Games*, instituted by

Hercules,

Τυμνοὶ ἀε-  
δαδόντες ἐφεί-  
σαν, ἀμφο-  
τερι ὃ Πρω-  
τα μὲν ἀμφο-  
τερος παλα-  
μας ἐν δίζυγι

καρπῶ Σίμα-  
πλεον, &c.  
Vide amplius  
in Non.Dion.  
lib. 37. circa  
vers. 560.

Βαρύς λίθος,  
vel λίον.

Harpastum,  
was round and  
rolled on the  
ground. Vide

Harpastum  
ma-  
nu pulcherrima  
lenta rapis.

Mar. in lib. 4.  
Παλαίστρα, is

either the  
place or the  
exercise. Vide

Hom. Iliad. 23.  
n. 700.

Τυμνάσιον, is

the place  
where they  
did learn.

Πένταθλο,  
the five sorts of  
Combats.

\* Ἀπὸ τῶν  
πάντων κερ-  
δς.

Because they  
did imploy all  
their strength.



*Hercules*, in honour of *Jupiter Olympius* near the City *Olympia*, in the Province of *Elis*. There the Conquerours received no other reward than a Crown made with a Branch of an Olive Tree: Every five years they met upon the place.

Ἰσθμίων ὅμιλον  
Παλαίμων ὁ  
δὲν ἀγῶνα.  
Non. Dionys.  
lib. 37. n. 153.  
Τέσσερες εἰσὶν  
ἀγῶνες ἐν  
Ἑλλάδι, τέ-  
σσερες ἱεροὶ. οἱ  
δύο δὲ θνητοὶ,  
οἱ δύο δὲ ἀθά-  
νατοι. Ζῆνός τε,  
Ἀπόλλωνος τε, Πα-  
λαίμωνος τε Ἀρ-  
κεμορόν τε. Ἀρ-  
κεμορόν δὲ καὶ  
καὶ μῦθον, οἱ  
ἀθάνατοι, πίτυς.

Afterwards the *Pythian Games* were consecrated to *Apollo*, in remembrance of the Serpent *Python*, that was kill'd by him. In these the Conquerours were crown'd with Laurel, The *Isthmian Games* dedicated in the *Isthmus* of *Corinth* to *Neptune*, were appointed by *Theseus*: there the Conquerours were crowned with the Pine Tree, as *Plutarch* affirms. Some say that they were dedicated to *Palamon*, the God of the Havens: I conceive that both Opinions may be true, for *Neptune*, and *Palamon* are sometimes *synonyma* in the Greek Poets, however they were both Gods of the Sea; *Neptune* of all, *Palamon* only of the Harbours and Sea-shores.

The fourth sort of Games, kept in the *Nemean Forrest*, were instituted in honour of *Hercules*, who had so valiantly overcome a Lion in that place. Some say that these last Games were ordained in remembrance of *Archemorus*, the Son of King *Lycurgus*; for when the Men of *Argos* did march with *Adrastus* against *Thebes*, the Nurse of this little Prince having laid him down upon the grass, near a Smallage Plant, to shew the Army where they might recover some water, they being extremely afflicted with thirst in this place, a great Serpent in the mean while kill'd him. *Adrastus*, and the Captains of his Army, after this mischance appointed these solemn Games in honour of the Child, to be celebrated every five years, to comfort his afflicted Father *Lycurgus*, commanding that the Judges should appear in

mour-

mourning, and that the Conquerours Crown should be of Smallage. At last, after a certain number of years, besides these five kinds of Exercises, named *Pancrace*, or the *Quinquertium*, the Horse-race was added, and the Running with Chariots; which was performed in an *Hippodromus*, *Στάδιον*, or called *Stadium*, because of its length, that was of one or more Furlongs; as also *Circus*, because it was of an Oval Figure; from hence those Sports were named *Circenses* in Latin.

The *Circus* of the *Olympick Games* had the River *Alpheus* on one side, and the other was armed with naked Swords stuck in the ground. The Place from whence the Runners departed was named *Carceres*, and many times there was nothing but a Line, or a small Cord, stretch'd before them, to keep in the Horses, that waited for the Signal to run. In this manner they were kept together, until they departed towards the Butte, where an *Obeliscus*, or low Pillar, was erected. They were to run seven times round about it before they could deserve the Prize. \* And if it happened by mischance, that these Chariots in turning round, did but touch at the Pillar, or at the other Chariots, they were immediately broken to pieces, they were drawn so furiously.

They who ran on Horse-back, did often lead two together; they were so dexterous and so nimble, that in the Race they sometimes skipt from one Horse to another; for that cause they were named *Desultores*, or *Desultorii*. From hence it is, that the Romans did borrow their Proverb, *Desultoria natura homines*, that is Men of a changing nature. Some intelligent and wise Persons were chosen in these Games, named *Hellandicks*, Judges, and to assign the Prize.

Hence the Proverb, *Hir-bam dare*, to the Victory.

*Στάδιον*, or *Δεῦρον*.

The Cord was put in the hands of two Images of *Mercurius*, called *Hermuli*, or *Hermates*.

\* *Ἄλλα δὲ θύρα πάλαι ἐστὶν ἐν Ἀθήναις, ἢ ἀπὸ τῶν ἀνδρῶν, εἰν ἐν τῇ δηλῇ-οαίῳ καὶ ἀρμα-τα καὶ σιδαν ἱππῆς.* Nov. Dionys. l. 37.

num. 214. It is called *Naufragium* facere in Circo.

*Ἑλλανόδικος*.



to him to whom it was due. They who obtained the Victory were received in State into the Cities of their Habitations. It was the custom to cast down a part of the Wall, for them to enter in with more Glory and Pomp.

About this time there were in *Greece*, *Athletes*, or Combatants of incredible strength, as *Milon* of *Crotone*, and *Polydamas*. *Arrichio* was another, who is mentioned amongst the Pictures of *Philostrophus*. Although this last had been cast to the ground, in a condition ready to breath forth his last gasp, he did nevertheless destroy his Adversary, and deserve the Prize of the Combat.

*Milon* carried a Bull of two years old, upon his shoulders all along the *Stadium*, and then knock'd him down with a blow of his Fist: Besides, it is reported of him, that he eat up the Beast the same day. He held a Pomegranate so fast in his hand, without bruising it, that no body was able to take it from him. He stood upon the decline of a little Rock, with his feet close together, and no one was able to remove him from thence: But at last, having undertaken in a Forest to separate with his hands two parts of a Tree slit in the middle, he partly performed his enterprize, but they came together so suddenly, that he was caught between them in such a manner, that he could never free himself, so he was there devoured by Wolves for want of assistance.

*Polydamus* in his young days caught hold of a Lion in Mount *Olympus*, and strangled him with his hands. He did catch a strong Bull, one of the most furious of the Countrey, and held him so by the tail, that he could not move a jot forward. Thus he stayed with his hands a Chariot, which

was

was drawn by strong Horses. We read also in *Pliny*, of one *Valens*, a Captain of the Emperor *Augustus*, who was able to perform such like actions.

These Games and Exercises of *Greece*, caused them to be such good Souldiers, that with a small number of Men, they defeated Millions of the Army of *Persia*, who came against their Countrey.

#### Additional Note.

When Virtue meets with reward and encouragement, it strives to excel. *Rome* never had more worthy Generals, than when they were honoured with Triumphs; nor *Greece* more stout and valiant Souldiers, than when they were recompensed with the Esteem and Applauses of Men, and with Crowns of Victory. *Milon*, mentioned before, was a famous Combatant, and *Polydamus* the Son of *Nicias* of *Theffaly* purchased by his Actions so much the esteem and fame of the World, that *Darius* having sent for him to see some visible testimony of his strength, he knock'd down in his presence three of the ablest Souldiers of his Guard. But he was afterwards stifled in a Cave, for neglecting to come out, when the ground did fall down upon him. *Theagines* was another Man noted for his strength. *Euthymus* was another brave Champion, born at *Locris* in *Italy*.

CHAP.



## CHAP. VII.

*The Publick Pastimes of the Romans.*

Called *Circus Maximus*, vel *Hippodromus*.

*Euripus* is properly the strait Sea between Greece and Negropont.

Βραβείον.

Many Nations imitated the *Greeks* in these sorts of Sports, but especially the *Romans*, from the first Foundation of their Empire; for they then prepared many places to run, called *Circi*. The most noted was made by the command of King *Tarquinius Priscus*, or three Furlongs in length. *Julius Caesar* adorned it with stately and sumptuous Buildings, and with many brave and pleasant Channels of clear water, called *Euripi*. All the multitude of Beholders did see about without any lett; for they sate upon steps that were placed one above another, rising in the manner of a Hill, so that the foremost were no hinderance to the hindermost.

All Orders of Men had their places assigned unto them. The People were separate from the rest; the Nobles, *Roman* Gentry, and Magistrates, according to their Qualities, took their seats.

The nearest, and most convenient place, was the *Orchestra*. Before it a large Platform did stand, named *Podium*, where the Emperours Throne was usually seated. The Senate, Tribunes of the People, and the *Vestal* Virgins, were placed in this *Orchestra*; and he also who appointed the Sport, and did furnish the Expence necessary to it. He was stiled *Editor*, *Munerarius*, *Agonotheta*, or *Brabenta*. And the Prize that was bestowed upon the Conquerours, was called *Brabium*, or *Brabium*.

In

In the beginning of the Empire, Kings were always the *Agonotheta*, afterwards that Office did devolve to the *Prator*, in whose absence a *Dictator* was created, for this purpose. And when the Empire was arrived to its highest Grandeur, *Titus Livius*, not only the Emperours, but also the Consuls, and other Magistrates, gratified the People with such kind of sports, at their first admittance into their Employments.

The *Romans* affected so much these Pastimes, that they did spend days and nights to see them, without caring for eating or drinking. It is true, that they who gave these sports did also sometimes feast the People.

And although from all parts of *Greece*, they met at the *Olympick* Games, they were nothing near so sumptuous and stately, as the *Romans*, in their Sports; for they had not so many Combattants, nor Spectators, nor was the Place so glorious and beautiful; and there was no Pomp in *Greece*, to usher in the Champions, as in *Rome*. For in this City, all the Statues of the Gods, and of the Worthies of the Empire, were carried before, and then Chariots followed in a great number, succeeded by the Spoils that had been taken from the Enemies, and by all the precious Jewels and Ornaments that were laid up in the Treasury-house of the Empire: After this Train, the *Priests*, *Augures*, and *Pontifs*, did march in good order, to Sacrifice to some of the Divinities, according to the times and occasions. The Secular Games were every hundredth year; therefore the publick Cryer, who was sent to invite the People to them, did proclaim, that they were such Sports, as none alive had ever seen, nor should ever see again.

X

Time



*Martial.*

Called *Visoria*, because they were built handsomly for all to see. The seats were called *Cunei* from their *Arena vocatur etiam Cavea.*

Time brought many alterations to these Pastimes of the Romans, for besides the *Gymnick* Fights, and the Horse and Chariot Races, they invented the Butchery of the Gladiators, and the *Naumachias*, or the Fight of Ships, and hunting of divers sorts of Beasts; for that purpose they erected large *Amphitheatres*, whereof the manner of building was much like unto that of the *Circus*, in respect of the disposition of the degrees & steps, where Beholders were seated, for the form of them were almost round, approaching to an Oval. The Sports were represented in the middle, and at the bottom called *Arena*, because this place was covered over with Sand, that the Blood that was spilt might the sooner sink down out of sight, and that it might be more easie for them to cover it, by stirring up the Sand.

In the bottom of the *Amphitheatres* were large Caves and Dens, for to keep the wild Beasts, or to receive water, upon which they did represent many Sea-fights; a little higher were Vaults, & Stairs by which they ascended to the Seats. The entrance of these vaulted Galleries were called *Vomitoria*, because of the multitude of People which commonly burst out of that place at the end of the Sports. They who by their late arrival were excluded out of the seats, were named *Excuneati*, because they shifted themselves into several corners where they did see standing.

The Emperour *Vespasian* built an *Amphitheater* of Stone, which was finish'd by his Son *Titus*: It was able to hold ninety thousand Spectators sitting, with twenty thousand more upon their legs.

The chief sport of the *Amphitheater*, was that of the Gladiators or Fencers, who were appointed to divert the People in spilling their own blood,

in

in the same manner as the Duellists of our time: A cruel custom, introduced by the Devil. Here-  
tofore it was used only at great Funerals, as we have taken notice; but afterwards it came to be an ordinary practice, for according to the times, or the greatness of him who gave these Pastimes to the People, you should have seen many hundreds of these Combatants appear upon the Sand, one after another. This extravagancy, or inhumanity, was so great, that some Emperours gave a thousand, others ten thousand Fencers, that they might fight, and continue the slaughter, to divert the People many days.

These Fencers were for the most part Slaves, kept for this bloody purpose. And before they did bring them out, they were wont to send them to a Fencing Master, called *Lanista*, to prepare them for this Exercise. Their Fencing-School was stiled *Batnalia*, where they learnt to handle the weapons, with a wooden Sword called *Rudis*; so that *rudibus batuere*, is to Fence or Exercise with this kind of Instrument.

Now these Gladiators were of several sorts; some did fight only with a naked Sword in the right hand, and a Buckler in the left; others appear'd in perfect Armour; some marched to the encounter blindfold, these were named *Andabates*. Others, called, *Retiarii*, made use of a Net, to trapan their Adversaries. The *Myrmilliones* had on the top of their Cask the representation of a Fish; and if it happened, that they were caught and wrapt into the Net, it was not possible for them to escape death.

Amongst these Gladiators, sometimes Dwarfs called *Pumiliones*, were produced to act their parts. And although these Men were the basest

X 2

*Bastardi* glad. were those that did fight at the death of Noblemen.

These were named *Thraces* or *Parmularii*, from their Target *parma*. *Just. Lyps.* *Tunicati Retiarii vel Laquearii.* Named otherwise *Galli*, because they did imitate the Gauls.

and



*Effedarii*, were they who fought in Wagons.

*Familia*, is taken for a company of Fencers, and their Guardian is called *Pater familias*.

*Spoliarium*, was the place wherethe dead Fencers were laid and stript of their cloaths. *Sen. Epist. 94.*

Called *Missio*, therefore *missionem accipere* is to receive freedom.

\* *Venalem sanguinem habebant*. T. Liv. l. 8. Because they obliged themselves by a most grievous Oath to submit to the Commands of their Master that hired them, named *Lanista*, the

Fencing-Master. *In matutina nuper spectatus arena Mucius, imposuit qui sua membra focis*. Martial. l. 10. It is remarkable upon this passage, that the Romans did fight in the morning with Beasts, and at noon they produced their Gladiators; therefore the morning Sports are always to be understood of the Combat of Beasts, and the noon of Men.

and vilest sort of People, many Roman Gentlemen Members of the Senate, and Emperours also, did often forget themselves so much, and undervalue their Persons, as to fight in the *Arena*, and divert the Multitude with the loss of their honour.

He that overcame was wont to kill his Antagonist, if the Spectators did not save his life with a bended Thumb lifted up, by which they made known their Pleasure; and when they opened the Thumb straight it was a sign of condemnation.

The oldest Fencers did obtain their Freedom, and such as had given any testimony of their valour and activity. This was the Ceremony made use of in this occasion: A wooden Sword was delivered into their hands. Sometimes they did afterwards engage themselves to fight for a Salary, called *Authoramentum*; and he who promised and swore for this Money, to hazard his life, was stiled \* *Authoratus*; as they who had performed their Oath and Engagement, were called *Exauthorati*.

The Chase of wild Beasts was one of the most pleasant Pastimes of the *Circus*, or *Amphitheater*, when it was built. Sometimes three or four hundred Lions, or an hundred Ostriches were to be seen at once. The Emperour *Titus* caused five thousand of thirty sorts of Beasts, to enter into the *Amphitheater* in one day: Amongst them were Lions, Elephants, Wolves, Bulls, wild Boars, Leopards, Rhinnocerots, &c. They caused many times these Beasts to fight one against ano-

ther

## Ch. 7. to the Heathen Gods.

ther: Sometimes they imployed men to encounter them, & sometimes expos'd unto these furious creatures both Men and Women, that they might have the pleasure to see them torn in pieces and devoured. Many Christians have thus ended their days for the Faith of Jesus Christ. Sometimes they did bring into the middle of the *Amphitheater* a pleasant Forest, full of these wild Beasts, running up and down, and caused at the same time several artificial Pipes to be opened, to fill the Air with excellent scents and perfumes, so that all the Assistants were embalmed, to their great satisfaction. Sometimes with certain Engins, called *Pegmata*, they did shew the burning of Cities, bloody Battels, and many other wonderful things, that passed away in a moment. They covered the tops of these *Amphitheaters* with sheets of fine Linnen, or Silk, of a prodigious largeness, to keep off the violence of the Sun-beams from the Beholders. And the Emperours did often cast among the crowd many things wrapt up, when they were unfolded, they who took them up found some precious Jewel, which was bestowed upon them: So that it is no wonder; if *Titus* at one time spent no less than eighty Millions of Money, in Sports, which he gave to the Romans.

The third sort of Pastime of the *Amphitheater*, was the Race, and encounter or fight of Galleys, that sail'd in it as upon a Sea, sometimes it was all of wine. Upon it they represented the *Tritons*, the *Sirens*, who did sing most delightful, and play many pleasant tricks. It is reported, that they brought upon this Sea true Whales, and other Sea-monsters, alive.

The Theater was not like the *Circus*, or *Amphitheater*, although the People did sit in it in the same



same manner; for the *Theater* was only for *Stage-players*, *Hocus pocus's*, and *Buffoons*, for Musical Songs, Dances, Active Tricks, and all manner of Juglings, but especially for *Comedies* and *Tragedies*.

*Proscenium*,  
was before the  
Scene, where a  
Pulpit was e-  
rected.

The Scene of these *Theaters*, that is to say, that part of them which appeared in the Front, did turn round, supported upon Pillars, to the end that the variety, suitable to the change of the Subject, and of the Actions (especially in *Tragedies*) might give more delight. The *Comick* Scenes did resemble private Houses, & the *Satyrick* represented Mountains, Caves, Trees, and Fountains.

*Pliny* informs us how Glorious and Magnificent were the Ornaments of the *Theater* which *Scarus* built. Another, named *Curio*, could not equal him in Pomp and Glory; but he surpassed him in the Excellency of the Fabrick, for he built two *Theaters*, able to contain all the People of *Rome* sitting without difficulty. They did turn round upon Beams, in such a manner, that they joyn'd together in the form of an *Amphitheater*.

In Pompeiano  
dormis Levine  
Theatro.  
Mart. lib. 6.

*Pompeius* built another, that was far more stately than any erected by his Predecessors; for his *Theater*, as *Tertullian* saith, did not yield to any other Building of the World in Glory. He dedicated it to *Venus*, and built also a Temple in Honour of this Goddess.

But all these Sports, that were instituted chiefly for the Festivals of the Gods, represented only their Adventures, their Loves, their Thefts, and abominable Debaucheries: As the Encounters of the *Circus*, and the *Amphitheater*, did stir up the minds of Men to cruelty. By this means the Devils did entertain the World in the Belief and Worship of false Gods, and did keep up a Publick School,

School, for Men to be instructed in all manner of Crimes; for they caused them to pass for gallant Acts, and encouraged the imitation of them, by imputing them to the Gods whom they adored.

Now that we have past through the Relation of so many disorders, which the ignorance of the true God, and our sins, have caused in the World; we cannot end it more advantageously, than in rendring unto our Lord and Saviour Jesus Christ the honor of having happily triumph'd over these Impieties upon the Cross, and especially for that he hath thereby withdrawn us out of the dangerous Abyss of so much wickedness, for the sake of his Infinite Goodness, and hath called us to the enjoyment of the light of his Gospel.

*Additional Note.*

The Sports and Plays of the *Romans* do deserve our further consideration. There were two sorts, private and publick: The private were many, whereof these are the chief.

*Latrunculi*, the Play at Chess; the Board is called *Latrunculorum tabula*; invented by *Palamedes* at the Siege of *Troy*, to exercise the Souldiers in the Art of War, & of encountering an Enemy; and therefore the Play borrows its name from *Latrones*, an old word for Souldiers.

Called also  
Calculi Pala-  
mediaci.

*Latrones à la-  
tere principum.*

*Insidiosorum si ludis bella latronum*

Mart. l. 14.

*Gemmeus iste tibi, miles & hostis erit.*

*Tali* and *Tessera*, the Play at Dice or Knuckle-bone, was in use amongst the *Romans* and *Greeks*. They rolled them in a little Box of Horn, called *Cornea*, *Pixis*, *Fritillus*, *Fimus*, *Turricula*, and *Orca*. This Play is called *Alea*, it was prohibited by the *Romans* in the Festivals of *Saturn*.

In Greek ἀ-  
σέγγαλον,  
unde ἀσέγγα-  
λίζειν and κυ-  
βέειν, talis  
ludere.  
Horace lib. 3.  
Od. 24.

X 4

*Pila*



*Expellere pilam* to strike the Ball.

*Tessera militaris*, is the Watch-word of an Army.

*Frumentaria*, a Ticket to get Corn. *Num-*

*maria*, to get money. *Tessera hospitalis*, was a Token by which Friends and their Children did claim the rights of Hospitality; therefore *Tessaram hospitii frangere*, is to break the Laws of Hospitality, *Tessera* is also a Dye, and *Talus* a Knuckle-bone.

*Pila*, or *Sphæra*, is the Ball which was invented to exercise the Bodies of young and lusty Men; and not only Children, but also Princes and worthy Commanders did excel in this sort of Play, as *Titus Livius* notes of *M. Scevola*.

The *Discus*, the *Harpastum*, and the *Halteres*, were things of great weight, which the Romans to shew their strength did cast from them.

The *Discus*, the *Harpastum*, and the *Halteres*, were things of great weight, which the Romans to shew their strength did cast from them.

*Petaurum*, was the Wheel handled by two; in such a manner, that one of them was always under while the other did skip through.

*Par & Impar*, Even or Odd, was the Sport of Children, as also *Trochus*, a Top. *Martial*.

*Iste Trochus pueris, at mihi cantus erit.*

The Publick Plays and Sports were invented to divert and oblige the People of Rome, or they were appointed in honour of the Gods.

The latter were celebrated in the *Circus*, *Amphitheater*, or *Theater*, at certain times of the year, at the Festival of the Divinities, unto whom they were dedicated.

*Ludi Megalenses*, were the Sports instituted in honour of *Ceres*, about the beginning of April; in which the Roman Magistrates did appear in their Purple-Robes.

*Ludi Apollinares*, were in honour of *Apollo*. *Ludi Florales*, were dedicated to the famous Strumpet *Flora*; on this Festival, the Whores of Rome did run naked about the Streets, and were called together with the sound of a Trumpet.

*Ludi Cereales*, were in honour of *Ceres*; they were

*Cal. Rhodig.*  
*Var. Lect.*

*Capita vel navim*, they called Cross and Pile. *Leg. Rosin. de Ludis Rom. lib. 5. Antiq.*

*Purpura Megalensis*. *Pro-*  
verb. A stately Garment.

*Turba quidem cur hos celebret meretricia Ludos non ex, &c.*  
*Ovid. Fast. l. 5.*

were to be performed by Women in white Garments. They were to express much sorrow, and abstain from all kind of Delights for *Ceres's* sake, who wept for her Daughter *Proserpina*, and would not be comforted.

*Ludi Capitolini*, were consecrated to *Jupiter Capitolinus*. *Consuales ludi*, to *Neptune*.

*Ludi Seculares*, were performed every hundred years, during three days, in honour of *Diana* and of *Apollo*. The young Virgins and Men were wont at this time to sing Hymns to *Apollo*.

*Ludi Plebei*, were appointed in favour of the People, for the remembrance of the happy union of the People and the Senate.

*Ludi Compitalitii*, were Plays and Dances in the streets, acted by the ordinary People in honour of their *Lares*. *Palatini ludi*, were so called from the place where they were kept.

*Taurii ludi*, were ordained in honour of the Infernal Gods, by the first *Tarquinius*, in remembrance of a great Plague, that happened in his Reign. Called also *Bupetia & Boalia*.

*Ludi Votivi*, were Sports promised by the Roman Magistrates, in honour of a God, upon condition that they did obtain the Victory of their Enemies. The Vow was put in writing, and fixed to the Statue of the God with Wax, and this was called *signare vota*; therefore the Poet saith, *Genua incerare Deorum*, to express this action.

Now these Plays and solemn Pastimes were sometimes kept in the *Circus*, near the Walls of Rome, and therefore called *Ludi Circenses*; in which these are the most remarkable particulars: *Pompa*, the stately Procession of the Roman Gods, that were carried about, and followed by the Images of all the Worthies, by Chariots, Pageants, Chairs

They were named *Tarentini Ludi*, from a place in Rome. *Pœanas canere* is to sing praises to *Apollo*.

Called also *Bupetia & Boalia*.

*Vota nuncupare*, or *facere*, to make a Vow. *Damnatus voto*, bound to the performance of a Vow.

*In Thensis Dii vehebantur.*



*Factiones Ruf-  
sata, Albata,  
Veneta, &  
Prussina.  
Virgil. l. 5.*

Chairs of State, Crowns, and the Spoils of the Enemies. *Sponsiones*, were the Wagers that were laid. *Factiones*, were the Players or Actors, who were divided into four parts, and therefore they were to be distinguished with different colours. At the end the Victors were crowned, and a publick Cryer was ordered to go along, to declare the name of him who had won the Victory.

Mimical, Saty-  
rical, Tragical,  
and Comical,  
i.e. *Planipedes*,  
because their  
Feet were na-  
ked.

*Attellane*, so  
named from  
*Atella*, a little  
Town of Italy,  
from whence  
the Satyrical  
Actors did  
first come.

*Prætextata*,

did wear a Robe named *Prætexta*. They were called *Tragedia*, because the Actors had a Goat, *Tærys*, bestowed upon them in reward of their pains. Of them *Plant.* saith, *Albo rete aliena capiant bona.*

Ovid. lib. 3.  
Amor. Eleg. I.  
But we must not forget to take notice of the difference between the *Tragedy* and *Comedy*. The former did treat of Blood-shed, Cruelties, Murder, &c. The other, of some merry and pleasant Story. *Scaliger* mentions four parts in a *Comedy* and *Tragedy*; *Protasis*, the Prologue; *Epitasis*, the Entrance into the Story, or the Appearance of the Actors; *Catastasis*, is that part in which the Design of the *Comedy* is clouded with unexpected passages; *Catastrophe*, is the Conclusion. *Chorus*, is the Dance and Musick.

Besides

Besides these Plays, there were also among the Romans, *Ludi Castrenses*, and *Trojani*, which were for young Men and Souldiers to exercise themselves at all manner of Sports. They had a Captain over them of the Noblest Families of Rome, called *Princeps Juventutis*, and they did sometimes skirmish, and represent the order of a Battel. Their Dance was named *Pyrrhica Saltatio*, because they danced in their Arms, as *Pyrrhus* Son of *Achilles* in *Homer*.

There was always some judicious Person chosen to overlook the Players, and see that they might have fair play; he was called *Campi Doctor*, or *Monitor*; so that when they appeared either negligent or disorderly, he had the care to chastise him.

The most cruel Sports were acted by the Gladiators, who were trained up, and reserved by several Noblemen for this bloody purpose. Their Lords did signifie to the People the time intended for these Pastimes, by causing it to be published by a Cryer, and by fixing Bills at the corner of the streets.

When the Fencers were entred into the *Arena*, their custom was, before they did fight in earnest, to shew their activity, by casting Darts at one another, as in jest: And when they had got the Victory, they were sometimes received amongst the Citizens, a Hat, a Badge of Freedom, was then given unto them, with a Crown of Palm-tree tyed with Ribbons, called *Lemnisci*, and a wooden Sword of Exercise called *Rudis*, mentioned before.

*Tutaque sed posito poscitur ense rudis.*

The End of the Third Book.

Named *Troja-  
ni ludi*, from  
*Ascanius*, who  
brought the  
custom out of  
Troy. Virg.  
lib. 3. *Æneid.*  
Sueton. c. 39  
de Jul. Cesare

*Αγέλιος οὐρανός.*  
*ἐκόντες.*  
Prov. like wild  
Boars they did  
murder one  
another.

*Lusoria tela e-  
mittere, or ven-  
tilare, to jest  
with weapons.*  
*Decoratoriis ar-  
mis, vel versis  
armis certare,*  
is to fight in  
earnest.  
*Palma Lem-  
niscata.*

Ovid. Amor. 2  
lib. 2.

A





A  
TREATISE

Of the  
ROMAN ANTIQUITIES:

AND

Of the *Difficult Names*, relating to their  
Affairs not mentioned by *Galtruchius*.

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BOOK IV.

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CHAP. I

*Of the City and People of Rome.*

**R**OME is not so Ancient as Famous : *Dion. lib. 1.*  
It was built about 3225 years after *Otho Frising.*  
the Creation of the World, in the *lib. 2. cap. 3.*  
days of *Salmanasser*, the King of *Euseb.*  
*Assyria*, and of the Captivity of *Israel*, by *See Tit Livius,*  
*mulus* and *Remus*, two Brothers, the Bastards of *concerning the*  
*Rhea Sylvia*. The first Inhabitants were but *beginning of*  
*Rome.*  
Shepherds,



*Solin. in Poly-  
bistor.*

*Nutricemque  
Lupam Romæ-  
Claudian.*

Because the  
Children (*Romulus* and *Remus*) did suck  
a Wolf, when  
they had been  
cast away; or  
because their  
Nurse was a  
Whore.

There were  
*urbane Tribus*  
of the City,  
and *Rustice* of  
the Countrey  
Called *Flamines Curiales*.  
*Dionys. Halicarn. lib. 2.*  
Twelve Vultures did appear to the  
*Augures*, when  
they were making their Observations

*Titus Livius.*

\* *Functis aratro Tauro & vacca. Sigon. de Jur. Rom.*

*Ovid. 4. Fast.*

*Pomerium* is the ground next to the wall of a City.

*Fundavit urbem Septicollis Romulus.*

Shepherds, and such mean People, that all their Neighbours did think it a disgrace to give unto them their Daughters in Marriage: When they could not obtain their desires by the usual persuasions, they employed their strength and cunning to get Wives. For when the Virgins of the *Sabins* were come to see the Plays & publick Sports, they stole them away by force. This Act of Hostility was followed by a cruel War; in which King *Romulus* having the advantage, forced the *Sabins* to unite with the *Romans* in one body, and to take up their Dwellings in *Rome*, so by degrees his Victories made him both Dreadful & Famous amongst the *Italian* People. When his Subjects became numerous, he divided them into three Tribes, and each Tribe into ten *Curia*, or Parishes. Over every Parish there was a Priest, much like unto our Parish Priests, called *Curio*; and over them all there was a Chief Overseer, called *Curio Maximus*, and in *Greek*  $\Phi\alpha\sigma\iota\epsilon\iota\alpha\varsigma\chi\Theta$ . In every Parish was a publick Hall, called *Domus Curialis*, where the People met to Feast and offer Sacrifice. The Tribes did increase afterwards to 35 in the flourishing State of the Empire. The City he built upon the River of *Tybur*, as *T. Liv.* informs us, with the usual Ceremonies, observed on such occasions. The *Augures* or *Soothsayers* were ordered to make their Observations, to find out the most happy place to seat the City: Afterwards the Founder took a \*Plow, and marked out the compass of it where the Wall was to stand; when he came to the place appointed for a Gate, he did lift up the Plow, and from hence comes *Porta, a prordando aratrum*. They did also sacrifice Beasts to the Gods of the place, and perform many other needless Ceremonies.

*Romulus*

*Romulus* called his City *Rome*, after his own name: And because his Brother despised his first undertakings, by skipping over the new Wall, he caused him to be killed.

The City was at first built upon Mount *Palatine*, where many stately Edifices were erected, and where the Senate did often meet; but by degrees succeeding Kings took in six neighbouring Hills into the Walls, so that it is often called *Septicollis Urbs*. These were the other six: The *Capitol*, where a Temple was erected to *Jupiter*, and where stood *Rupes Tarpeia*, from whence many Malefactors were cast down and executed. *Quirinalis mons* where *Quirinus* or *Romulus*, had a famous Temple. *Mons Calius*, where was the *Curia hostilia*, the State house, into which none but Senators did enter. *Mons Esquilinus*, where a Watch-Tower was built by *Romulus*, where the City did cast out their dung and filth, and the Slaves were nailed to the Cross. *Mons Aventinus*, or *Murcius*, or *Sacer*, because there were so many Temples erected upon it to the Gods. *Mons Viminalis*, from hence *Jupiter* is named *Vimineus*, or *Viminalis*, because he had a beautiful Temple upon that Hill.

Besides these noted Hills, there were three more added in time to *Rome*: *Collis Horticulorum*, where the *Circus* did stand. *Faniculum* from *Fanus*, who was there interred. *Vaticanus Mons*, where now the most famous Library of the World stands, and the most noted Palace, called the *Vatican*.

These three last are far less than the others, therefore the City did always retain the name of *Septicollis*.

In this glorious City, the Empress of the World, many stately Palaces were erected, whose Ruins do

*Romulus æternæ nondum formaverat urbem, mœnia consorti non habitanda Remo. Tibul. lib. 2. Eleg. 5. Palatium inde vocabatur. Ter Capitolio curru invehens. Luc. de Pomp. Thither did the Conquerours ride in triumph to sacrifice to Jupiter. Tarpeia rupes was so called from Tarpeia, the Vestal Virgin, who betrayed the Gate of Rome to the Enemies. Liv. Vimen, a Twig of Ozier.*



*Basilica facinora. Royal Deeds. Plant. in Trinum.*

do yet declare her *Grandeur*. In her flourishing Estate, there was these noted places: *Arcus Triumphales*, glorious Monuments of Victories obtained upon the Enemy. The *Basilisci*, were Buildings supported upon Pillars of a Prodigious height and largeness. *Via Sacra*, the Holy way where *Romulus* concluded an agreement with the *Sabins*, and through which the *Roman* Priests and Augures did usually pass to perform their public Ceremonies.

*Forum*, was any Market-place where things were sold, as *forum piscarium*, *olitorium*, &c. *Forum* was also the Place of Justice, where Controversies were heard. *Julius Caesar* built one called *Forum Julium*, and *Augustus* another named *Augusti Forum*. There was another *Forum Transitorium*, or *Palladium*, because adjoyning to it was the Temple of *Pallas*. The *Forum Romanum* was called *Forum Salustii*, or *Vetus*, it was as the Guild-hall of *Rome*, where causes were heard, and where People did walk and consult of business: There were the *Rostra*, the *Comitium*, *Saturn's* Temple, &c.

*Hæc est à Sacris que via nomen habet. Ovid. Trist. l. 2. Eleg. Vocabatur pæteal Libonis.*

*Comitium*, was a place that did belong to it, where Justice was administered in the Ivory Chair, named *Sella curulis*; under it stood inferiour Benches, called *Subsellia*. Near unto this place was a stately Building, in which was the *Rostra*, a Pulpit adorned with the Stems of Ships. Here was also a Sanctuary for Malefactors, dedicated to *Castor*. The Temple of *Saturn*, where was the *Roman* Treasury, named *Ærarium sanctius*, and *Tabularium*, because here the *Romans* did lay up their Records.

*Campus Sceleratus*, was the Execution-Place. *Campus Martius* was noted, because the People did

did often meet there to chuse their Magistrates. *Therma*, were stately Edifices erected for Pleasure. That of *Dioclesian* is yet to be seen at *Rome*.

*Nymphaea*, where the Men and Women did conclude their Marriages.

*Senaculum*, a Meeting place for the Senate, which was in several Temples of the Gods.

This fair City was peopled with all sorts of Inhabitants; they were commonly divided into *Patronos*, or *Patricios*, the Noble-men; and *Plebeios*, or *Clientes*, the Vulgar or common People. *Romulus* chose out of the first, two hundred, to compose a Senate. In time this number increased to above three hundred, and then they were named *Patres conscripti*.

*Patronus*, signifies the same as our English Lord, or *High-furyd*, a giver of Bread: It signifies also an Advocate. We must take notice, that in

*Rome* the Plebeians did chuse their *Patronos* out of the chief men of the City, that they might have a Protector in time of need; and if the *Patronus* of any man did neglect his Client, he was by the Law decreed or damned to hell, and out of the protection of the Law; so that any man might have kill'd him. *Dionys. Halicarn. lib. 2.* It was likewise so with the Client; if he did offer to abuse or injure his *Patronus*, he was to suffer death. *Optimates* were the most vertuous and Noblest Citizens, the *Populares* as their name imports were favourers of the People.

The ordinary Division of the Inhabitants when *Rome* began to flourish, was into *Senatorium*, *Equestrem*, and *Plebeium ordines*. The *Equestris ordo*, was a Gentile sort of People, inferiour to the Senate, honoured with a publick allowance, a House, a Horse, and a Gold Ring, which was given unto them by the *Censors*. They were obliged to serve the Publick in War, and had the liberty to wear a Garment of honour, called *Angusticlavium*, as the Race of the Senators, did carry another, named *Laticlavium*. Besides these, every year, and pass before the Senate on Horseback, this was called *Transvectio*. Read *Sigon. lib. 2. de Antiquo Jure Rom.* and *Am. Gell. 4. c. ult.*

*At memini videntur tamque meam, morisque probas, illo quem dederas prætereuntis equo, Ovid. lib. 2. Tristium El. 1. i. e. prætereuntis coram Senatorum in transvectione; for the Equites did all appear twice*



Rosin l. 1. c. 20. there were the *Ingenui*, or Free-born: The *Liber-tini*, such whose Parents had been discharged of their slavery; and the *Liberi*, and *Manu-missi Liberti*, that were freed from Bondage by their Masters: The manner of it was thus: The Servant

*An quis ampli-  
ssimus Gallie  
cum infimo ci-  
ve Romano  
comparandus  
est? Cicer. pro  
Fonteio.*

The Citizens of Rome were either these that were na-  
med afterward *Liberti*, or *Cives honorarii*, who lived out of the City, but had the liberty of giving their suffrages, as the *Municipes*, and *Coloni*, or *Cives Cooptati*, as the Foreign Nations who were

admitted to be *Romans*, because of the good Offices done to the Republick, or *Cives inquilini*, or *Ingenui Cives*, as *Cicero* calls them. The Roman Citizens at first were all honourable persons, but when the people had incroached upon the Priviledges of the Senate, then all sorts of Mechanics were admitted *Romans* Citizens. *Is Romanus civis videtur, qui domicilium, qui tribum, qui honorum potestatem est adeptus.* See *Sigon. de jure Romano. cap. 1.*

#### CHAP. IV.

##### Of the Marriages of the Romans.

**B**Efore we mention the Burials of the *Romans*, I think it proper to speak something of their Mar-

Marriages, and of the Ceremonies, observed by them on such solemn occasions. All civilized Nations have been religious observers of a form, and manner of joyning of Men and Women together, to prevent the great disorders which might otherwise happen, and which Nature teacheth us to abhor. They have all thought, that it concerned the good and nobleness of our kind, that the Male and Female should not come abruptly together, led only by their brutish appetite, as the unreasonable Beasts, but that they should observe a *decorum* in this weighty business.

The Ceremonies of the *Jews*, *Turks* and *Greeks*, and all the Eastern People have been related in other Treatises: we shall here only set down the Customs of the *Romans*, and some few particulars of the *Greeks* manner of Marrying, mentioned by their Authors.

The *Romans* were wont to seek the Women in Marriage, from their Tutors and Parents, after that they had obtained the Virgins consent. Then if their desires were granted, the Father did solemnly promise their Daughters in Marriage, and the Man did likewise engage himself. When the Age grew corrupt, for the more security, they did write these Contracts or Promises of Marriage in Records, called *Tabella*, and certain Witnesses, named *Signatores*, did subscribe to them. The Bride-groom did then offer to his future Spouse Gifts, as well to confirm her in the opinion of his affection for her, as to oblige himself the more to the accomplishment of Marriage. He did also deliver or send unto her an Iron or Golden Ring, to express that lasting Unity which should be between the Married Couple; and the Spouse did put it upon that Finger of her left Hand, that is

*Τὸν Κυρίδιος  
κεῖν ἐχεν,  
Prov. To be  
happy and suc-  
cessful in Woo-  
ing.*

This was call'd  
*spondere filiam,*  
and *stipulari*.  
*unde sponsus  
& sponsa,*  
two persons  
betrothed.  
*Tabula Nuptia-  
les.*  
*Annubus pronu-  
bus vocabatur.*  
There were  
two sorts of  
wives in Rome,  
*Mater famili-  
as*, who was  
married coem-  
ptione, and  
*Matrona*, who  
was married  
otherwise.



*Mense Maio &  
mense Janua-  
rio nubunt  
male.*

*Nuptiæ from  
Nubo, because  
the Virgin did  
appear cover'd  
with a yellow  
Vail.*

*Coemptio.*

*Visne mihi esse  
pater famili-  
as? Ans. Volo.  
Visne mihi esse  
mater famili-  
as? Ans. Volo.*

*Sigon. l. 1. c. 9.*

*Farreatio, or  
Farracia,  
Marriage.  
Diffarreatio,  
Divorce.*

next to the least; because there is a Vein in it, which hath a direct conveyance to the Heart. Afterwards they appointed a Day for the Solemnity. They were superstitious in the choice of the Time, for they imagined many days, as in the Month of *May*, and the *Nones* of every Month, &c. to be unfortunate seasons for Marriage. Now there were three several kinds for Marriage, *Usus*, *Coemptio*, and *Confarreatio*; if the Woman did joyn her self to a Man, with or without the consent of her Parents, and abode with him constantly one Year without Interruption, she then became his lawful Wife, *usu* by use. When she was thus married, the custom obliged the Man, to carry her away, or snatch her out of the bosome of her Mother, with a seeming violence, and the Virgin did feign an unwillingness to depart. This was the ancient mode of Marrying, established by *Romulus* after the Ravishment of the *Sabines* Daughters. The next manner of Marriage was by Buying; for the Woman delivered to the Man a piece of Money, using a certain form of words, to require his consent, which he declared by saying *Volo*. She likewise did express her Will by the same word. Afterwards the Man took her into his possession, by joyning hands. This Ceremony gave the Woman right to all her Husbands Estate, therefore it was the custom, when she enter'd into his House, to say, *Ubi tu Caius ibi ego Caia*. The other manner was *Confarreatio*, so named, because the married couple did publicly eat together of the same Consecrated Bread, before ten witnesses, before the Altars of the Gods and the Chief Priests. This was the most sacred kind of joyning in Marriage. Now before they came to this performance, they did

first

## Ch. 2. Roman Curiosities

341

first consult the Augures, and imploy the Sooth-sayers to know the Pleasure of the gods. Afterward they met to accomplish the Marriage, and then the Virgin did commonly appear covered with a yellow \*Vail, and the Man with a Javelin in his hand. With the point of it, he parted the hair of his Spouses head, to express how she entred into the protection of *Juno*, unto whom that weapon was consecrated. After these Ceremonies, they Crown'd the Bride with Water-crests, and cloathed her with a short Coat, called *Tunica*, girding her about with a woollen Girdle, which was not to be loosed until she came to Bed. Three Bride-men were usually appointed to conduct her home; two to lead her, and the \*other to carry the Torch of Whitethorn, or of Pine-tree towards the evening. *Plutarch* speaks of five Torches that were usually carried before the Bride when she walkt to her Husbands Dwelling. At the entrance, some were appointed to besprinkle her with Water; and she was obliged to anoint the Posts of the Door with Oyl. Then the Bride-men lifted her over the Threshold, and the Company did cry out with a loud voice, *Thalassio, Thalassio*, to congratulate her arrival. In her going thither, the Instruments needful to spin, were carried with her, that she might not flatter her self, with the hopes of an idle life. The Keys of the House were presented to her at the Entrance, that she might thereby understand how the House was committed to her Care and Government. It was also the custom to offer to the Bridegroom, & to his Bride, at this time, Water and Fire. At their arrival, the Bridegroom did welcome her and her

The Bridegroom gave Nuts to the Children; therefore *Virgil* saith *Spargite nuges.*

*Plin. l. 21. c. 8.*  
\* Called *Flammæ*.  
*Hasta cœlibaris.*  
*Juno* is called *Dea Quiris* or *Quiris*, which signifies also a Javeline.

\*Some say that four Torches were carried before the Bride, hence is *ducere uxorem*, to marry. The Torch is named *Teda* or *faces jugales*, hence the Marriage is so called.

*unde uxor, quasi unxor.*  
*Pronuba nec castos accendit pinus honores.*  
*Liv. l. 1. Virg. Tralatâ metuunt contingere limina plantâ.*

*Lucan.*  
They did pray to the gods, mentioned Book I. ch. 14. The Water and Fire was to be touch'd by both, *Plutarch.*



*Pescennia Carmina*, were the obscene Songs of Marriages.

*Dona Nuptialia*, are also Tokens sent by the Men to their Sweet-hearts. The *Greeks* had also their *ἐπὶ νύμφῃ δῶρα*, sent to the Bride by beautiful Youths. *Alex. ab. Alex. lib. 2. cap. 3.*

\*When all the Marriage Ceremonies were not performed the Marriage was stiled *Nuptiæ innuptæ*, *dotem dicebat*, or *promittebat*.

Friends with a Supper, according to his quality; & then the Bride was carried to Bed, the Images of several gods leading the way before into the Chamber. The next day her Friends did send unto her Gifts and Presents; they were called *Nuptialia dona*. And the Husband did make merry with his Kindred, This was named *Repotia*. This was the usual manner of marrying of the *Romans*. There were several Laws enacted to tye men of an ancient Nobility not to disgrace themselves by marrying with the Vulgar sort.

In the time of *Romulus*, they did not observe so much Ceremony in Marriage: For the Bridegroom, and his Bride, declared their Union, and performed what was required by sharing in the same Bread and Water. The *Lacedemonians* did also Marry, by eating a piece of Bread, that had been divided by a Sword. Some other *Greeks* accomplished this business, only by joyning of Hands, or by drinking to the Bride in a Cup of Wine: But all Nations have observed an Order & Ceremony in Marriage, without which no Union of Man and Woman was lawful. The *Greeks* in some places did bring the Bride home to her Husband in a Chariot, & then at the door burnt it, to shew how she ought not from thenceforth to gad too much abroad. Before the *Romans* made any contracts of Marriage, they did know the Virgins Dowry or Portion, which was first \*promised by the Father. All Marriages in *Rome*, were performed in the Evening when it grew dark.

## CHAP. III.

*Of the manner of Divorcing the Roman Wives.*

Marriage is a Union established upon a mutual Promise of Love and Loyalty, as well as upon the Laws of Nature. Reason and Religion do recommend unto us, the preservation of it, and of that good correspondency which proceeds from it. But when this moral union is dissolved not only by an apparent breach of Promise, but also by a Destruction of those things, which did first cause and entertain it; when Chastity, the only Principle, upon which this kind of Union is grounded, is banish'd from the Marriage-Bed: It is lawful for a Man to dismiss his Wife, Christ judged it so, and all the Laws of the world have deem'd it necessary in such a case, to give way to a Divorce. But because Men might not upon every slight occasion, and every frivolous distaste run to this extremity, the Laws have provided Ecclesiastical Courts, which are only able to judge of the Truth of such Reports and Mis-carriages. Amongst the *Romans*, the *Censors* only did declare the lawfulness of Divorces: For before the Woman was separated from her Husband, he acquainted these Magistrates with the Reasons of their Separation. Now Authors mention two kinds of Divorce; the one before Marriage, named *Repudium*, which often happened when the Sophisters did declare any Marriage to be likely unfortunate. In such a case, the Form of words used by the Men, in dismissing the Women, was *Conditione tua non utar*. The other kind was pro-

The Natural Union may be discontinued, but never dissolved but by Death.

*Val Maxim. lib. 2.*

*Divorcium vel repudium mittere*, or *renunciare*, or *mittere nuncium* to divorce.

*Collige Sarcinulas dixit libertus & exi.*

*Juvenal. Stat. 6.*



Gel. lib. 17.

Car. Sigon. l. 1.  
cap. 9.

Macrob. l. 1. c. 3.

Tabulas quoque  
fregerat Juv.  
Sat. 9.Tacit. l. 11.  
Annal.

perly called *Divortium*, which was after Marriage and all the Solemnities of it. And as there were three manners of Marriages, there were also three ways of Divorcing. *Usurpatio usu capionis*, which was, when it was proved that the Woman married *usu*, by use only, had been absent from her Husbands Bed three nights in the first year, it was lawful for any, or for her Parents, *usurpare eam*, to take her to themselves. *Diffarreatio*, which was performed in a kind of Sacrifice, in which they acted contrary to the *Confarreatio*. *Remancipatio*, was when the Man restored unto the Woman the price of money which had been given to buy him. The Man did then say to her, *Res tuas tibi habeto*, or *Res tuas tibi agito*, meaning her *mundum muliebrem*, her Cloaths and Goods. It was also the custom in such cases, to break in pieces the Contracts of Marriage, to restore the Dowry, to take from the Woman the Keys of the House, and to put her out of Doors.

## CHAP. IV.

## Of the Funerals of the Romans.

**I**T appears by the Ceremonies observed at the Funerals of the Romans, and by their care of the dead Bodies of their Friends that they had some small hopes of a Resurrection from the dead; otherwise they would not have been so mindful of the preservation of the Ashes of the deceased, nor so Religious, in causing the Relicks of the dead to ly peaceably in their Graves, without disturbance. However the corruption of the Age

Age may have defaced out of many of their minds, the expectation of that wonderful effect of Omnipotency. We may nevertheless see how either Nature or Reason did perswade them to these performances or funeral Rites which suppose a Resurrection from the dead, and a future appearance of our Bodies. This may better appear by these following Customs of the Romans. When a person was ready to expire, all his Friends and Neighbours did throng about his Bed, the nearest in blood opened his own mouth, and received into it the last breath of his expiring Friend, and clos'd his Eyes when he was dead. Seven days were commonly appointed to keep the Body before they burnt it; during this time, all the Friends were wont to meet about the dead Body, and frequently to call upon him. And the *Pollinctores* did wash it carefully over with clear water, and anoint it. Afterwards they carried the deceased to the Entry of his Gate, placing his feet and his face towards the street, in the Robes that became his degree and quality; near it an Altar was erected, to offer Incense for the Soul of the deceased, and the Doors were hung with some expressions of Mourning. The Noblemen had their Gates covered with Cypress branches, because this Tree is dedicated to *Pluto*; and because it is of such a nature, that when it is once cut, it will never bud again. When the eighth day was come they sent a Cryer about, to invite the People to the Funeral, which was called *indicere funus*.

*in portam rigidos calces extendit.* This Altar was dedicated to *Jupiter*, at the Entry of every great House. *Plin. lib. 16. c. 33.* They who had care to provide for the Funerals, were call'd *Libitinarii*, because they belonged to the Temple of *Venus Libitina*, where the urns of the Dead were placed.

*Excipiebat halitum morientis & sugillabat. i.e. claudibat digito oculos vel premebat.* He did receive the breath of the dying person, and shut his Eyes.

They anointed the Body with honey and melted wax.

*Cal. Rhodig.*

*l. 23. c. 27.*

This is called *Collocatio corporis*.

*Quis est iste decrepitus & mortuus ad ostium admotus? foras enim spectat*  
*Senec. & Pers.*

When



When all the People were ready to march, the dead Body lying upon a Bed, adorned according to its quality, was carried out: The poorer sort were content with *Feretra*, a certain Bier. Before march'd the *Siticines*, who sounded a Trumpet, or a Pipe. They were followed by women, called *Præfica*; their business was to sing the Praises of the dead, and to lament for them. The Kindred did commonly bear the Body to the appointed place if the deceased was rich; otherwise Men, called *Vespillones*, or *Vespa*, performed this office. In the Funerals of the Nobility, all the Ancestors of the deceased made of Wax, and all the marks of honour which he had deserved in his life, together with his manumitted Servants, did go before the Corps in great State. After the Body, the next Kindred and Heirs of the dead followed in Mourning Apparel, the Men with their heads covered but the woman uncovered in their hair, to the *Rostra*, where the Heir, or some for him, did declare the praises of the deceased. After the Oration they sometime carried the dead Body back to the House: But when it was enacted that none should be heard in the City, except the Vestal Virgins, the Emperours and such as had deserved from the Publick a particular esteem by their worthy and generous behaviour, that custom did cease. When the Body was to be buried, they carried it from the *Rostra* to a Pile of Wood, raised on purpose, round about stood the People; the Body was placed upon it, and the Heir of the deceased, with his face turned from the Pile, did set fire to the Wood with a Torch. Whilst it was in a flame, the *Præfica* filled the Air with lamentable out-cries and Songs in honour of the dead. In the fire they did cast

*Iusta personæ parentibus, Is to perform Funeral Rites to Parents Funerals. Exequiæ à sequendo. Attati.*

*Funera tacita, were without Pomp, the others were named Indictiva. The Pile is called Pyra; when it burns, it is named Rogus; afterwards Bustum. This Pyra was erected in manner of sweet wood. Rostri.*

Gold

Gold, Silver, Garments, and such like things, which the deceased made use of in his life-time; they did also as a sign of grief, cut off the Hair of their Heads, and burn it with their Friends. It was also the Custom, before the Fire was lighted to open the Eyes of the Dead, as he lay upon the Wood and to shew unto him the Heavens, putting into his Mouth a piece of Money, which was to be given by him to *Charon*, for his passage into the *Elysian Fields*. As the Fire was burning, they caused Gladiators or Fencers to fight upon the place, to give satisfaction to the Infernal gods: This was stiled *Inferiæ*. Sometimes for the same purpose they executed Slaves and Captives in honour of the deceased; but when they were wanting, they did tear their own skin, and cut their Bodies to please the Infernal Spirits. Afterwards, this effusion of Blood was prohibited to Women, and too much expression of sorrow. When the wood was consumed, a Priest collected the Ashes and Bones of the dead Body, which he did three times sprinkle or purify with fair water, and then carefully laid them up in a Pitcher, named *Urna*. Afterwards one of the mourning Women did cry out with a loud voice, *Ilicet*, that is *Ire licet*, It is lawful to depart: When this was heard, the Company did take their farewell of the Relicks of the deceased, by crying three times, *Vale, vale, vale*; adding this expression, *We shall follow thee in the order that Nature shall appoint*. This being said, they departed, either to their Homes, or to the House of the deceased, where a Supper was prepared for all his Friends and Relation; and sometimes the Heir caused some raw flesh to be given to the poor, this was named *Visceratio*. And the House was cleansed by the *Evisceratores*, and

This piece of Money is called *Sydæm*, hence the Proverb. *expedire Danacem, to prepare to die. Bustuarii. Alterum pedem in Charontis cimba habet. He is near death.*

*Liv. lib. 23.*

*Mulieres Genas ne radunto, neve lessum funeris ergo habent. to. Lessus, is excess of grief & lamentation. Virg. l. 6. Æn.*

*ὅλε ὃ χαῖρε, dicebant Græci.*

*Cena funebris silicernium dicitur.*

*Parentatio, is the Honour rendred to the deceased.*



Or *Denicales*.  
When these  
Ceremonies  
were omitted,  
the burying  
was named  
*Sepultura in-  
sepulta*.

a Vacation time was appointed for the Domestic sticks, called *Denicales feriae*; besides the Nobles had Plays celebrated for their sakes, and stately Sepulchres erected, in which their Urns were placed. After the Funerals, the Widows were commanded to mourn a whole year, during which time, it was not lawful for them to receive another Husband: And if they did, they were liable to the Law:

Εἴματα δ' ἢ γῆ καλυφθῆναι κεκρίσται  
'Οθενδ' ἑκάστον εἰς τὸ σῶμα ἀφίκετο  
'Ενταῦθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα,  
Τὸ σῶμα δ' ἐς γῆν.

Owls, Crows, and Ravens were unlucky Birds; they were esteemed the fore-runners of Death.

Ovid. *Met.* l. 9.

— — — — — ter omen — — — — —  
*Funereus Bubo, Lethali carmine fecit.*

## CHAP. V.

*Of the Apparel of the Romans.*

Nature recommends unto us Apparel, and necessity doth oblige us to make use of it, that it might protect us from the violence of heat and cold: But Reason and Decency have taught Men several sorts of Habits, to distinguish them and their Qualities. The Romans and all civilized Nations have had different kinds of Cloathing, according to the degrees of Men among them. None but Barbarians, and the Savages of India, can quarrel at this laudable custom introduced amongst

amongst us. But I shall not undertake in this place to justify the distinction of Apparel from the childish scoffs, and ridiculous aspersions of some amongst us: It shall suffice to tell you how the Men and Women were cloathed amongst the Romans. These were the most noted Robes of Men:

*Pallium*, was a Cloak in use amongst the Greeks.  
*Palliolum*, a little Cloak.

*Amphitape*, Vestments having a Fur on both sides.

*Sagum*, was a Coat of the Soldiers, put over their Armour.

*Chlamys*, was a short Coat used by Soldiers and Children.

*Penula*, a Cloak for the Rain.

*Abolla*, *Lana*, and *Ricinum*, were Garments of Souldiers.

*Subucula*, was a Waistcoat or Shirt.

*Patagium*, a precious under Garment.

*Supparum*, a pair of Drawers open at the Knees, such as the Eastern People and the Moors do wear.

*Carbasus*, a rich Cloak.

*Stragulum*, was a Garment to lye upon, as a Carpet, &c.

*Aligula Chlamys*, was worn by the Roman Children until the thirteenth year of their age.

The first Garments were made of Skins. The Heathen Worthies are often represented cloathed with this kind of covering. But there was a great difference in the Vestments of the Ancient Heathens; the Greeks did wear a *Pallium*, and from thence they are called *Palliati*; the Romans a Gown *Toga*, therefore they are stiled *Togati*; some of the Gauls Breeches, which gave them the name

*Terra marique  
victus hostis  
Punico, lugubre  
immutavit  
Sagum. Horat.  
lib. 5.  
Sagum rubrum  
erat.  
Just. Lips. l. 2.  
de milit. Rom.*

*Vocabatur e-  
phebica Chla-  
mys. Apul.  
Martial. l. 12.  
Epig. 83.  
Justin. l. 2. c. 2.  
Pellibus &  
laxis arcant  
mala frigora  
brachis. Ovid.  
Trist. lib. 3.  
Eleg. 10.  
Tunc igitur  
pelles, nunc au-  
rum & purpu-  
ra curis exer-  
cent hominum  
vitam. Luc. l. 5.*



name of *Braccati*. Every Nation scorned to borrow their Habit from another's Invention. It is to be desired that our *English Nation* had the same generosity; our Tradesmen would not send so often into *France*, to fetch from thence their ridiculous Modes. I could wish, for the benefit of our Country, that the Women would also find out some \* Mode, which might so please their fancy, that they might not change every day, and enrich the needy strangers, when so many skilful and expert Natives want Bread for themselves and Families, only for want of that esteem which strangers have got amongst our Ladies.

The *Romans*, as the *Spaniards*, did wear one sort of Habit, only their Magistrates and Persons of Eminency, had the liberty to carry on their Garments the Badges of their Office. It is true, in War they did take a *Sagum*, a short Coat mentioned before, which was more convenient for them to handle their Weapons. In Peace they did wear their *Toga*; and the honest Women a long Garment called *Stola*, only the new married Women, of an ordinary Estate, did wear a *Toga pura*, and when Youths were escaped out of their Childhood, they were admitted to wear this *Toga pura*, which was also surnamed *Recta*, *Libera*, or *Virilis*. The Persons of quality put it on with much Ceremony, and rejoicing. It was the Custom to take it, and put it on first in the Market-place, and then the Youth who was stiled *Tyro*, carried a piece of money into the Temple of the \* Goddess of Youth, as they did when Children were born, to *Ilithuya*; and when they did dye, to *Venus Libitina*. The young Princes were wont to give Largeesses and Plays to the People on that day: Seventeen years of age was the usual time to take this

\* A difficult business.

Therefore ad *saga ire* is to go to War.

*Mulier Togata*, a Whore.

It was of a perfect white, therefore named *pura*, it was a badge of liberty, therefore called *libera*.

\* *Dea Juventa*, *Dion. Halicar.* lib. 7.

*Sueton. in Tiber. cap. 15.*

this Badge of Manhood, sometimes sooner at \* Fifteen years old, and sometimes before, as the Persons were eminent in quality they claimed to themselves more liberty, than the common in this case. Before, the Children did wear a Gown bordered with a Purple Lace, and therefore it was called *Pretexta*. The young Virgins had a Garment of that name (until they were married) with some small difference in the make. And the Roman Magistrates were distinguished also by \* *Toga Prætexta*. Therefore *Valerius Maximus* informs us, how they did lay down their *Prætextam*, which was their Garment of Joy, when they were about so sad an Office, as to condemn a man to death.

*Toga purpurea*, was an honourable Gown of Purple, which the Roman Senate did commonly send as a Present to Foreign Princes, in token of Friendship.

*Toga sordida*, was in use amongst the Rascality, who could not be at the charge of white Gowns. And when any Noble man was arraigned for his life, he appeared in such a foul sort of Garment, to move his Judges to pity his condition.

*Toga pulla*, *atra*, or *lugubris*, was a mourning Gown used in funerals. When the Empire attained to its greatest power, the common sort did wear this dark sort of Garment, and the richer another called *Candida*, which was of a shining white. But we find that this latter sort was carried by such as pretended to Offices and eminent Employments in the Commonwealth. That all the People might understand who they were, that did

*turba*. *Scut. Plant.* wittily speaks of this white Gown, *Quæ occultant sese. In Aulular. Act. 4. Sc. 9.*

\* *Annus tyrannicus.* *Plin. l. 8. c. 48.* *C. Tacit. l. 3. Annal.*

\* *Sacra vestis vocabatur.* *Apian. lib. 2. cap. 12.*

*Curia prætextæ quæ nunc nitet alta senatu.* *Propert. lib. 4. Eleg. 1.*

*Lis nunquam, toga rara, mens quietæ.* *Mart. lib. 10.*

*Opera togata vocantur publica.* *Martial. lib. 3. Epig. 49.* Hence it is that *pullati* signifies sometimes the poor, and *candidati* the rich. *Pullatorum*

desire.



None was admitted among the competitors, but such as were judged worthy by that Magistrate, who did govern in the Assembly.

\* That is *Nomenclatio*.

desire the Office, they took upon them *Toga Candida*, and therefore were named *Candidati*: Hence it is, that a Competitor, or a Student in any Science, is called *Candidatus*. Their custom was at such times to appear humble before the People, and to salute every one,\* calling him by his name; and that they might the better know the proper name of every Roman Citizen, they had some body acquainted with the People, to suggest unto them their names, who was called *Nomenclator*. They did besides to win the Peoples favour, distribute Money, which was called *Congiarium*, by certain Men named *Sequesters* or *Divisores*, because they were to be elected by their suffrages and plurality of voices.

*Toga picta*, was used by such as were led in triumph after some notable Exploits, & glorious Victories. Besides these Gowns, there was also *Toga militaris*, which they commonly used in the Field, when their Armies lay in the Camp. *Toga domestica*, was a short kind of Gown proper to the House. *Toga forensis*, was another sort, proper to the Lawyers. It seems it was the neatest and most excellent kind, because they were called by excellency, *Togati*, who did wear it.

Under these Gowns, the Romans wore a Garment named *Tunica*, a close Coat much like unto our Doublets, with long Skirts; some were without Sleeves, others with Sleeves; some were proper to Senators, as the *Laticlavica*, adorned before with large studs of Purple, like Nail-heads. Others belonged to the Roman Knights, as the *Angusticlavica*, a Garment enriched with lesser Ornaments than the former. The ordinary sort were plain, only such as were intended for Women, reached to the heels, and

*Cedant arma Toga.*

Or *Augustus clavus*. Hence they were named *Angusticlavii*. It was called *Regia*.

such as did belong to Men, no further than the Leg, or a little lower.

*Dum te posse negas nisi Caræ Gellia lato habere, nupsisti Gellia cistifero*, Marcial. l. 5. that is, a Priest of Cybele, who did carry a *cista* where the mysteries of Cybele were hid from the People. Turneb. l. 3. adv.

*Palmatia Tunica*, was a beautiful under-garment, sent by the Senate to the Princes who were their Friends and Neighbours. It was so named, because it was richly adorned with Palm-leaves of Gold.

*Manicata Tunica*, was worn by the most effeminate persons; we must also note that such were cloathed with Silk, therefore *Sericatus homo*, or *cycladatus*, signifies such an one, because this Stuff, and that sort of cloathing was proper to Women. Call'd *Manna*, leata by Plaut, Pseudalc. See Tacit. l. 2. Annal.

The Common People went abroad in *Tunicis*, as Persons of Quality in *Togis*; therefore Tacitus calls them *Populus tunicatus*.

*Trabea*, was an honourable garment which only the prime Officers of the Roman Empire did wear. It was like unto our Robes of State. There were three sorts of them: The first, all of Purple, was dedicated to the Gods. The second, of Purple, with a mixture of White, was the Garment of Kings, and after them of the Consuls, when they sat in their Tribunals in the Army. The third, was of Scarlet and Purple woven together. The *Augurs* were cloathed with it, when they made their Observations.

The Women had some Garments, a little differed from the Mens; as their *Tunica*, which The virtuous Women did shew nothing but their faces in publick; whereas the Whores discovered their Shoulders, See Horat. *Matronæ præter faciem nil cernere possis, cætera ut Latia est, demissa veste tegentur.*

Z

did



Call'd *pallium*  
or *palla*, quia  
*pallam gestaba-*  
*tur*. Rosin.

Or a pair of  
Drawers.

\*It was named  
*cestus*, from  
hence is in-  
*cestus*.

Αὐτὸν ἔωλον.

Hom. l. ii. Od.

Or *Calantica*.

Call'd in Greek  
*σεφίον*.

From hence is

*Flammearii*,

such as did

make this at-

tire, *Nubentes*

*flammeo vela-*

*bantur*.

*Copa*, was the

covering of an

old Woman.

\* Called *crina-*

*lis*. *Ipsa caput*

*distinguit acu-*

*Claud*.

*Cincinnatus* &

*calamistratus*

*homo*, was a re-

proach a-

mongst the

*Romans*.

did fall down as low as their heels. They also wore a kind of Cloak or Mantle as the Men. But it hath been the custom of judicious people, to distinguish the two Sexes, by different kinds of Habit. Therefore, as in Greece, and the Kingdoms of Asia, so in the Roman Jurisdictions in Italy, the Women had garments peculiar to themselves, more for ornament than use. Such was their *stola*, which was a long Petticoat. *Indusium*, is an undergarment proper for Women, as *subucula*, for Men; *Supparus*, was a kind of undergarment, by which some understand a Smock. *Capitium*, was an ornament of the head. \* *Zona*, the Girdle which they did wear, until they were married; hence comes the Phrase *Zonam solvere*, to deflower a Virgin. \* *Mitra*, was an ornament of the Head, proper to Women. Their Hair was tyed up with Ribbons called *fascia*, *tenia*, or *vitta*. *Reticulum*, was another attire of the head; as also *Rica* or *Reticula*. When they went to be married, they had commonly a certain Veil called *Flammeus*. And as our Ladies in England, the Roman Women were careful to make use of such comely ornaments, as might rather add to, than diminish from their Beauty. These things were commonly used for that purpose; \* *Casona*, was a Bodkin for the head, *acus cum margarita*, was a long Pin with a Jewel at the end, such as the *Morisco* Ladies do wear in *Barbary*. *Calamistrum*, was an Instrument made to frizle the Hair. The Women commonly adorned their Hair with Jewels and Pearls, — *Perque caput ducti lapides, per colla, per armos*. They had amongst them Tire-women named *Psecades*.

The Men, unless such as were sick, went about the Streets with their heads uncovered, unless

## Ch. 5. Roman Curiosities.

337359

unless it be in the Rain, and violent heats, then they covered their head with their *Toga*. Of *Adrian* it is reported, that he would never suffer his head to be covered in the coldest or hottest weather. In Journeys they covered themselves with a *Parasel*.

The Romans did wear two kinds of Shooes, *Solea* and *Calceus*. *Solea* was like the Sandals of the *Capuchins*, the bottom of a shooe, tyed with leather straps about the toes and heels: It is called *gallica* and *crepidula à crepitu*, from the noise that it made. The Shooes were either *Mullei*, *Lunulati*, *Uncinati*, *Perones* or *Cothurni*. *Lunulati calcei*, were certain Shoes that did represent upon them, or under them, the figure C, or a half Moon. It was only proper to the Senators. *Uncinati calcei*, were in use amongst the Souldiers; they were also named *Caliga*. Many of these Shooes did come up the leg half way, in the manner of Boots. Some were adorned with precious stones, and other ornaments, others were plain. But of all these kinds of Shooes and Garments, you may see more in *Rosinus*, and *Dempsterus*.

Called *Petasma*  
or *umbracula*.

*Segmenta* &  
*longos habitus*  
& *flammea*

*Junit*. *Juven*.

*Segmenta*, i. e.

Ornaments

proper to Wo-

men, Golden

and Purple

Girdles.

*Non extrema*

*sedet lunata*

*lingula planta*.

*Mart. lib. 2.*

*Epigr. 29.*

*Sacri calcei*;

were worn on-

ly by Priests.

*Caligati homi-*

*nes are Soldiers*

*Suet. l. 2. c. 25.*

Women wore

white Shooes,

and Men black.

## CHAP. VI.

### Of the Customs of the Romans in Eating.

IN every Countrey there is a great difference, in the manner of lying down, and taking those things, which are necessary for our sustenance. The *Turks* feed sitting, as *Taylors*. The *Jews* did about Noon, *Beaver*, *Cæna* a Supper in the Evening, *Comestatio* is properly a drinking after Supper, which was much used in *Rome*.

*Fentaculum* is

a breakfast,

*Prandium* a

Dinner taken

about Noon,

*Merenda* a

drinking af-



lye down upon Couches made on purpose. The Europeans commonly eat sitting at Tables. But my design in this place, is only to describe the Roman manner, and to mention those words which may give us a perfect understanding of the Authors, which speak of their Banquetings and Feasts.

The Men did eat but once a day at Supper, seldom twice, but no more: Children and Women did eat three times

\* It was as near the top of the House, as the *ἱερόδοτος* of the Jews. \* *Penulam mihi scidit.*

\* *Vix tangere vestem*, is to not make a man welcome.

*Et subito remanete presso*, Horat. l. 1. The middle was the place of honour.

*Et celsus medio conspectus in agmine Caesar.*

*Lucan. lib. 1. Accumbat uxor in gremio mariti.* See Ovid. l. 1. Amor. Eleg. 4. Salt was placed upon the Table to sanctifie as well as to season the meats, as *Arnob. saith, lib. 2.*

The place where they dill eat, was named *Cœnaculum*, from *Cœna*; as our Dining-room, from Dinner; because the Supper was the chief Meal of the Romans, as our Dinner is ours. It was also stiled \* *Triclinium*, from three Beds, which were placed round a little Table standing in the middle. Before Supper they commonly wash'd their hands and face, changed their Cloaths, and took off their shooes, that they might not spoil the Beds. When the Table was furnished, the Master of the Feast compelled all those that were invited, to sit or lye down, by \* pulling their Garments with some kind of violence, which was interpreted an expression of kindness, and a sign of being welcome; \* whereas if this action was performed with indifferency, and without earnestness, it was a sign, that the Master of the House cared not for the company of such an one. Such as came of their own accord, & without invitation, to a Supper, were named *Musca*, *Flies*, or *Umbra*. The Guests commonly lye upon the Bed, leaning upon their left elbow, with their upper part raised up. There were two or three on every Bed; the one at the upper end, the next had his head leaning on the others breast, so was it of the third. In publick Feasts, where many hundreds were invited, Cou-

ches

ches were made capacious, and fit to hold four or five at a Table. When they were thus ready for their Victuals, they adorned their heads with Garlands of Roses, and other pleasant flowers, to refresh the Brain, and preserve it from the ill consequences of the excess of drinking, and the powerful operation of the Wine. They did also for that purpose, bind their heads with fillets of Wool and Linnen to stop the Veins of the Temples, which convey up to the Brain evil vapours, that disturb it. They did sometimes make use of Colewort-leaves, when they were resolved to drink much; for as our learned Herbalist hath taken notice, there is no greater enemy to Wine, or to the operations of it, then Colewort, and Cabbage. Their Supping room was usually adorned with the Trophies and noble Relicks of their Predecessors, as the other part of the House named *Atrium*, was with their Images.

*Vel tibi Medorum pugnaces ire per hostes,  
Atque ornare tuam fixa per arma domum.*

In all stately Suppers, there were three services or parts: The first was called *Gustatio*, *Antecœna*, or \* *Promulsis*. It was composed of such Dishes, as did whet the appetite, and prepare the stomach for more corroborating Meats. The Fruits most in season, were then served on the Table with Eggs, Salads, Oysters, Sparagus, &c. The second Course was named *Cœna*, because it was the chief part of the Supper, and the principal Dish of it was called *Caput Cœnæ*, or *fundamentum cœnæ*; as the first was the *Proemium*, and last the *Epilogue*. In the last Course, they presented upon the Table all manner of Fruits, Cream, but especially

Hungry Fellows who were nimble at their meat, were said to have *calceatos dentes*. *Dempst. unguentum sateor bonum, dedisti convivis here, &c.* Mart. lib. 3. Ep. 12. It was the custom to anoint the head in Banquets. *Cella*, the Buttery, a *cella dis rebus*, was joyning to the *Triclinium*. *Seneca.*

*Propert lib. 3. Eleg. 8.*

\* *Quia dabatur ante mulsum, antiquis non nisi mulso primam sitim se dabant.* *Rosin. lib. 5. cap. 29.*



From hence  
is the Proverb  
*ab ovo ad ma-*  
*la*, from the  
beginning to  
the end.

Nevertheless  
they did blame  
Luxury and  
Gluttony; the  
Gluttons were  
surnamed *A-*  
*fini*.  
*Phanicopters*,  
mentioned by  
*Sueton*, are  
called by our  
*English* in *Tan-*  
*gier* Bee-eat-  
ers, they do  
come every  
Spring in pur-  
suance of the  
Bees to devour  
them.

\* *Mercurii* sors  
vocabatur.

especially Apples, as they did Eggs in the first. \* Their Suppers were so ordered, that there was a convenient time between each Course to discourse of pleasant matters. It was not lawful to mention any sad accident at such seasons, because there is nothing that helps digestion so much as mirth, and nothing is a greater impediment to a right use of Meats, than sadness. They did therefore banish from the Table all melancholick humours, and such things as might excite them.

In the flourishing state of the Empire they were very expensive in their Suppers. *Vitellius*, as *Suetonius*, informs us, had a Supper where two thousand rare and foreign Fishes were presented upon the Table and several strange Birds fetch'd from the Straits of *Gibraltar*, by Galleys sent on purpose to transport them to *Rome*. And that they might not burden their Stomacks, with courser sort of meats, and neglect others more pleasing to their palates; it was sometimes the custom in the entrance of Supper to give unto every one a little note of the Names of the several Dishes prepared for them. There were several Officers appointed at Feasts, named *Magister scribendi, opsonii, Diribitor, Scissor Chironomantæ*, and *carptor*. *Structor opsonii*, was the Garnisher of the Feast, who adorned the Dishes with all manner of Flowers and pleasant Garnishings. It seems the Caryers and Garnishers were instructed how to behave themselves with ceremony, by persons who made it their profession to shew such as would learn. Now in every Feast there was \* a portion for *Mercurius*, whose Image was placed at the entry of many Houses, as we have already taken notice. And that they might please the ears with grateful sounds, as well as the Palate with dainty meats,

## Ch. 4. Roman Curiosities.

359

meats, it was the custom to have a Confort of Musick; some of their Instruments were named *Hydraula*; the word doth make many conjecture, that water did contribute to the sound, but I rather Imagine, that they were such kind of Instruments of Musick as they used at Sea, to encourage men to fight, or to drown the noise of dying Souldiers. Our Trumpets, in which some of our Nation do much delight, are derived from the *Romans*.

In their Feasts, they had pleasant Boys out of *Alexandria*, and fair Girls, to give them all manner of delights, which they fancied. The Girls of *Cadiz* in *Spain* were famous at *Rome* for their sportful humour, which they expressed in great Banquets. At such times they made use of many sorts of Vessels to drink. It was a common custom, to have a Horn enrich'd with Silver or Gold, but their common drinking Vessels were made of the Earth of the Island of *Samos*, of Beech-Tree, Olive-Tree, Glass, Crystal of Amber, Black-Stone, Silver; Gold, precious Stones, and of dead Mens Sculs. This last kind of drinking-Vessels was in use especially amongst the *Scythians*, and the barbarous Nations. For when they had destroyed their enemies, they caused their Sculs to be cleansed and tipt with Silver, for them to drink in. This insolent custom was seldom practised, unless it be amongst the *Geta*, the *Hunni*, and other Northern People. These were the names of their ordinary drinking Vessels: *Calices pteroti*, or *pinnati*, or *alati*, Cups with ears, *Trulla*, or *Truella*, was a deep and a large Cup, proper for Husbandmen. *Phiala*, was a less Cup; *Cymbium* was like a Ship; *Scyphus*, was another sort of drinking vessel, come from *Greece*; &c.

*Sportula*, was a Basket out of which meat was given to the People: It is taken for an imperfect meal, whereas *cæna recta* was perfect Supper as also *cæna dubia*, in which there were so many Dishes, that the guests did scarce know of which to chuse.

*χεύστρον* *κε-*  
*eds. Murrhina*  
*pocula*, were of  
Porcelaine, for  
*Pliny* saith,  
that *Pompey*  
was the first  
that brought  
them to *Rome*  
out of *Parthia*.  
*lib. 37. cap. 2.*  
and *Proper.*  
*lib. 4. Mur-*  
*rheaq;* in *Par-*  
*this pocula co-*  
*sta facis.*  
*Scordisci* in of-  
*sibus capitum*  
*humanorum*  
*bibebant avi-*  
*dus. Amm.*  
*Marcel.*



Rosin.  
Dicitur Opimi-  
um Vinum,  
quia Opimius  
Consul morem  
illum induxit.

Tibul. l. 2. El. 1.  
See Rosin lib. 5.

ποθηεον ἐγ-  
κυ is that cup

which they  
did drink to

Mercury,

ὄνειρον μὲν

before they

went to sleep.

It is a kind of

Frontiniack.

Virg lib. 5. Au-

gustus ritus.

Honoraria &

Salutaria po-

cula vocaban-

tur.

They did

chuse in all

drinking com-

panies a σὺμ-

ποσία & or

moderator.

Plin. l. 14. c. 22.

Sophocl.

They had several sorts of Wine in request at Rome; some Wine they perfumed with smoak, to render it more potable and pleasant to the taste; but Pliny doth not esteem it wholesome.

Nunc mihi fumosum veteris proferte Falernum  
Consulis, & Chio solvite vincla cado.

It seems they preserved their Wine a very long while with smoak; for some speak of wine an hundred years old. It may be that the wine was not so old as the Vessels that were mark'd with such a Date. *Vinum Albanum* was very famous at Rome as *Vin de la Ciudad* is at Paris. *Cuidad* is a little Canton near *Marseils*, that yields most excellent Wine; it costs at Paris twenty shillings a Quart.

From the Romans is come the custom of drinking Healths, which was first a kind of invocation proper to their Gods and Emperours, whose names they often mentioned amongst their merry cups, with many good wishes. At the conclusion of their Meeting, they did drink the Cup of their good *Genius*, which was the same with that of *Jupiter Jospitator*, otherwise called *Poculum boni dei*. This custom was also among the Greeks.

Ζεῦ ἐπανόλυντε καὶ διδς σωτηρίας  
Σπάρδῃ τεῖτε κρατῆρεσσι.

CHAP.

## CHAP. VII.

Of the Roman Assemblies, appointed for Publick Affairs.

THE Roman Assemblies were either *Concilia*, *Comitia à co-undo*, when there was a select number met together, or *Comitia*, when all the People were called to the meeting. Of these there were three sorts; *Curia*, *Centuriata*, and *Tributa*, all of them were named *Calata*, for a publick Cryer *calo* signifies walk'd about the City, to warn them to an ap- to call. perance.

The *Comitia curiata*, were, when the People were seperated into several Parishes called *curia*, to consult of Publick Business, and give their Votes. The City of Rome was divided into thirty *Curia's*, or Parishes, by *Romulus*; afterwards the number increased, when Rome began to enlarge it's bound and Dominion. Unto every Parish there was a publick Hall, a Meeting place, or Temple, where the Parishioners did come together to perform their Devotions to their Gods: Over every Parish an eminent person was appointed, as well Call'd *curio* to keep the Inhabitants in order, as to see the Worship of the Gods duely administred. These Assemblies were first appointed by *Romulus*, to approve of the Kings, and chuse Magistrates, for the Government of the Empire, and for the confirming of Wilks, which are to be signed in their presence.

All sorts of People belonging to the Parishes, were admitted to speak their minds, and give their Votes, as private Men, Magistrates, Senators, and generally All Citizens of Rome.



generally all Free-men, who did live within the bounds of the Parishes. The place appointed for their meeting, was the great Hall of Justice, called *comitium*, near unto the publick Market. They assembled, when they were lawfully called by one of the Magistrates; and before that they came together, three *Augures* were to make their Observation, and approve of their meeting, and of the business, who were also to be there present. But in case any sinister accident happened, the people did then desire the chief Magistrate there present, *intercedere*, that is, to hinder their further proceedings for that time; for the *Romans* were extreme superstitious in the observance of all Casualties.

The Suffrages anciently were delivered *viva voce*; but afterward there was a Law made, to express every ones mind in a piece of Wood, called *Tabella*. If any Officers were to be chosen, they had as many as there were Competitors, and they cast into a Pot that upon which the name of him was written, whom they intend to favour with their Vote. But if a Law was to be enacted, every one did receive two *Tabella's* from the Distributors, named *Diribitores*; in one there was *U R*, that is, *Ut Rogas*, in the other was a great *A*. The former signifies a full assent to what was required, the latter intimates the contrary; for the letter *A* did stand for *Antiquo*. They cast that which they did like best into a Chest, out of which they were taken to be numbred by the *Nongenti*, or *Custodes*, certain men appointed for that purpose. The voices were numbred, and the plurality did obtain their desires. The common Cryer was wont to declare what had been decreed, or who had been chosen. It was not lawful

*Velitis Jubeatisne Quirites, &c.*  
Is it your pleasure Romans, that such a Law should be made? Were the words used in the *Rogatio Legis*.

lawful for any, except the chief Magistrates to prefer a Law. Only the *Prætor*, the *Consuls*, the *Interrex*, the *Decemviri*, the *Triumviri*, the *Dictator*, the *Tribunes of the People*, had this power granted unto them. When they intended any such business, they caused their Law to be well written in Tables, which were to be hung up publickly during three Market days, for all men to view, and consult about the necessity of it. But before he went so far, he ask'd the advice of several Men experienced in the Laws and Customs of the *Romans*: He did sometimes imploy the *Augures*, to see how the Gods would approve of it, and proposed the matter to the Senate, to have their approbation. All these things being performed, the Magistrate did recommend at their publick meeting the Law to the People, perswading them to it by a speech. Sometimes it was opposed by Men of a contrary judgement. Thus after that the business had been sufficiently examined, they proceeded to understand the will of the People. In the mean while, it was lawful for any of the Magistrates to forbid the examination of the business, which they did alwayes do, when any body was taken with the falling sickness at that time, or when the Magistrates \* observed any unlucky signs in the Heavens, or when the *Augures* did \* bring word of any unfortunate Omen, as of Thunder, which was alwayes esteemed unhappy. When the Law was approved in this manner, it was graven in Tables of Brass, and laid up in the Treasury of the Empire, and published, by affixing it in places of resort in the City.

The *Comitia centuriata*, was when the People were met together in Centuries, to give their

*Legis promulgatio dicitur.*

The Prayers of the *Augures* were named *effata*, when the signs were not favourable *obnunciabat*.

*Prærogativa curia*, or *Tribus*, was that whose name came first out. It is called *Morbus Comitalis* from hence.

\* That is, *de Cælo observatio*, or *Spectio*. This is called *Nunciatio*, *ferre legem*, *figere legem*. *Renunciabant Consulem*, they declared who was Consul.



They made a prick at every Vote, when they did number them, therefore *publicum punctum* is taken for *Suffragium*. *Classici vocabantur*. From hence are the divisions of Scholars in the Schools, nam'd *classes*, and the Authors read by them, are called *classici Authores*: \**Proletarii vocabantur*. *Centurionum vitis*, was the Centurions staff or rod of command. *Rosinus. Appian,*

their Votes. Now a Century was an hundred Men, belonging to one of the six Classes, into which *Servius Tullius* divided the Roman People. This was done according to every Man's Estate: The first Classis was the richest and the most sufficient; for none was admitted into it, unless he was worth above eight hundred Crowns, as every man of the second was to be worth above an hundred, so proportionably of the other Classes. \*

The lowest sort of people were named *tenuis census homines*, men of a small Estate. In every Classis were many Centuries reckoned; some mention 139 in all. When they were assembled, the plurality of Voices in the Century carried it; and so when the Votes of all the Centuries were collected the plurality also carried the choice. Over every Century there was a judicious and courageous person appointed, named *Centurio*, as over the Militia of the City of London, in every Quarter there is a Captain. There were many belonging to these Centuries, who did not dwell at Rome, but in places far distant from it: They were called together to elect their chief Magistrates. The first Consuls were created by them, the Censors, Prætors, Proconsuls, Tribunes, or Colonels of the Army, and several other Officers, were chosen in these Assemblies, sometimes in the other. They did also meet to judge of Crimes committed against the publick safety, as Treason. When any person had disgraced the Roman name, and the Censor had taken notice of him, he was blotted out of the Roll of his Century, and had no more liberty to give his Vote in these Assemblies.

They all met with their Weapons out of the City, in a place dedicated to some God, and hallowed

*Perduellonis reus*, is one guilty of Treason.

hollowed by the *Augures*. (The *Campus Martius*, a large spot of ground given to the City by *Caia Terratia*, a Vestal Virgin, was the common Rendezvous of the Romans on such occasions. It was situate without the City, near the River, and in it were many convenient things and Places to exercise Youth, in all manner of Martial Sports.)

Whilest the Roman People were thus assembled in Arms about the Tent of one of their chief Magistrates, who was always to sit there as a Judge or President, there was a Flag hung out on the top of the *Janiculum*, and a Guard of armed Men placed there.

*Comitia Tributa*, where the assemblies of the Wards or Quarters of the City. They did meet either in the Field of *Mars*, or in the *Capitol*, or in the *Circus Flaminius*, when there was urgent occasion, and when the *Comitia centuriata*, or *curiata*, were not permitted to assemble, either because of the unlawful days, or because of some ominous signs in the Heavens, that threatned them.

## CHAP. VIII.

### Of the Roman Magistrates.

ROME was at first a Monarchy. Seven Kings successively reign'd, until *Tarquinus Superbus* was banished for his licentiousness. He endeavoured to recover again his Right, by the assistance of the neighbour Princes: But the Senate and People did oppose him with so much animosity, that he, and all his Friends lost their labour,

*Mars augusta sui renovat suffragia campi.* Claud. In this place were several enclosures, named *septa*, or *ovilia*, to separate the Tribes and Classes. *Et miserè maculavit ovilia.* Rome, Lucan.



in compelling them to receive him again. The *Romans* then agreed to govern their Affairs, partly in the manner of an *Aristocracy*, and partly as a *Democracy*: For the Senate and Supreme Magistrates rul'd in such a manner, that the People had a hand in most Affairs of consequence. So that as the *Romans* were composed of several different orders of Men, they could never submit long to an *Aristocracy*, unless it had degenerated to a Tyranny, as *Machiavel* observes upon *T. Livius*. This may easily appear by their frequent murmurings, and the seditions of the People; for when the *Aristocracy* did gain upon the *Democracy*, and that the People felt themselves overburdened with cruel actions, and grieved with the severity of the Nobles, who kept not to the golden Rules of Moderation, which were only able to preserve Peace, they did cast off all respect to their Superiours, and break out into an open Rebellion. But all differences were ended again, when the People had obtained such privileges & fundamental Laws as might secure them for the future, from the usurpation of the better sort, & from those grievances of which they complained. The *Roman* Empire continued many hundred years in a flourishing Estate.

It is supposed, that this mixed kind of government was one of the main helps, to raise it to that excessive power, unto which it arrived in the time of *Julius Caesar*. For when there was a way open for every one to ascend up to the Supreme Authority, and that Virtue and courage were the great promoters to such an end, every one who had a little ambition in him, strove to excel in that, which so well rewarded its owners with Honour and Profit. They did all endeavour to ascend as

near

near to the highest pitch of Glory, as their abilities would give them leave, in obliging the publick Interest by brave & worthy Exploits. But this kind of *Aristocracy* could not continue forever; for in process of time, it could not be but that some Member of the Commonwealth, must attain to a superiority in Power and Riches, which when it is popular & obliging, it must needs make People forget the liberty to which they were born, and insensibly bring in a Monarchy. At first, in such a potent Empire, it could not but meet with opposition. In such a case, whatever side did get the Victory, the Publick was sure to lose its Freedom, unless the opposition had been managed by the Publick it self, and such persons of integrity had been intrusted with the defence of Liberty, as might not intend the making of their own Fortunes, rather than the maintenance of the universal Interest. Therefore, if either *Pompey* or *Brutus* had overcome, it is imagined by all rational People, that they had never restored unto the *Romans* that beloved liberty, which they enjoyed before. The truth is, that then the Empire was grown so great, and the *Roman* Citizens so powerful, that if there had not been one above them, to moderate their pretensions, and keep them from Divisions, the *Roman* Empire had been often troubled with civil Wars. This was one of the reasons which *Agrippa*, a wise Counsellour to *Augustus* the Emperour, gave unto him, to dissuade him from resigning his Supreme Authority to the Senate and People. We all acknowledge, that there can be no Government so happy as Monarchy, when the Prince and People understand one another well, and when there is a mutual correspondency between them, of Love and Obedience.

See this examined by *du Hailan* in the beginning of his History of France.

The



*Præfectus vel  
tribunus Cele-  
rum.*

The Roman Magistrates were either *Majores* or *Minores*. The ordinary Magistrates of the first Division, were at first the King, the Captain of the Kings Guard; afterwards the Consuls, the Censors, the Prætors, the Generals, the *Cæsars*, the Tribunes, the Governours of the City. The extraordinary were the *Interrex*, the *Dictator*, the Master of the Horse, the *Decemviri*, the Colonels of the Army, intrusted with the power of the Consuls, and the *Triumviri*.

The Under-Magistrates, commonly chosen, were the Treasurer of the City, the Tribunes of the People, the Curates or overseers of all the Tribes, the *Ædiles*, &c. These several sorts we shall describe in order, with the rest of the Under-Officers chosen upon special occasions. Whilst the Kings reigned in Rome, there was an absolute Monarchy, they made Laws with, or without the consent of the People. They had a Guard of young Soldiers, called *Celeres* from their swiftness, or *Trossuli*, or *Flexumines*, to attend upon their Persons. Their Chief Commanders were named *Præfectus*, or *Tribunus Celerum*. He was next in place and dignity to the King. Besides these, the Prince had 12 Men to wait upon him, called *Lictores*; their Office was to punish the Offenders, and put in execution the Kings Commands. When he went abroad, these Men were to march before him, and to carry the *Fasces*, the bundle of Rods, and the Hatchet, which was bound up, and appearing at the top of them. These different kinds of Instruments of Justice did intimate, that some Offenders were to be chastised with milder punishments, with Rods; and others, when there was no other remedy, were to be cut off with the Hatchet. This bundle of Rods, with the Hatchet,

was

was always carried Before the Consuls, and other Supreme Magistrates of the Romans. The King had Ornaments to distinguish him from the rest of the People; for he was cloathed in a Purple Gown: When he did Justice, he sat in a Chair of State, called *Curulis*, or *Eburnea*, of Ivory, with his Guard of lusty and Noble Youths, mentioned before, about him, who were chosen out of the best Families of Rome, and recommended, by the Suffrages of the People to wait upon the Prince. They were armed with such kind of Weapons as His Majesties Pensioners.

The Roman Senate was first elected by *Romulus*, to assist him in the management of Affairs of State, and in the Government of the City; whilst he was imployed in continual Wars with his Neighbours. He caused an hundred of the most sufficient and wisest Men to be chosen out of every Tribe, and to meet together about the Publick Business: This Assembly he called the Senate. Afterwards, when his Subjects increased, by the continual coming in of Malefactors from amongst his Neighbours, who sheltered themselves in his Asyle, from the pursuance of the Justice of their Countrey; and when he added the Subjects of *Tatius*, the King of the *Sabines*, to the Inhabitants of Rome, he chose one hundred more of the Noblest Persons to the Senate. *Tarquinius Priscus*, to ingratiate himself with his People, admitted one hundred more, so that then there were three hundred in all. About the time of the *Cæsars*, there were above a thousand Senators. They were sometimes elected out of the *Plebeian* Families; but as an Author informs us, they were in such cases to be first enobled, and made *Patricii*, be-

A a

fore

*Fasces deponere*  
to lay down  
his command.  
*Fasces abro-*  
*gatis*, the au-  
thority being  
taking always  
*Plutarch in*  
*vit. Romul.*

*T. Livius, l. i.*  
*Dion. lib. i.*

*Patres vel Se-*  
*natores voca-*  
*bantur ob æta-*  
*tem.*

*Dionys. lib. 2.*



Sigon. l. 2. c. 2.

Allecti vel Pedarii Senatores, were mean and poor Senators.

Plutarch. in vita Pyrrhi.

They did say hoc bene sit.

Sueton. c. 25. in Aug.

As the resolves of the People were called Plebiscita. Polyb. l. 6.

fore they could be admitted. The usual custom was, to chuse a Senator when any was wanting; either out of the *Equestrian* or *Patrician* Families. None was to be admitted into this Venerable Assembly under the age of twenty years. There was some distinction in the Senate; some were called *Senatores majorum gentium*; they were of the Race of those who had been chosen by *Romulus*. Others were named *Senatores minorum gentium*; such were of the Posterity of those who had been promoted to this Honour by *Tarquinius Priscus*, when the Kings were banished; they were all called *Patres conscripti*. The Chief of the Senate, who was appointed by the Censor, was to be chosen out of their number, who had been a Consul or Censor. He was then stiled *Princeps Senatûs*. The Prince of the Senate, because he was as a President of this wise Assembly. It was a Venerable Company in the beginning of the Empire. The Embassadors of *Pyrrhus* King of *Epirus* told him, that the *Roman* Senate, was βασιλέων πολλῶν συνέδριον, a Company of many Kings. They were mightily esteemed all over the World. It was a great crime to offer an affront to them. When they assembled, they began their Consultations with the Invocation of *Bona fortuna*. The Votes of the *major* part did govern. When the Decree was made, it was stiled *Senatûs consultum*. They never met but in a Temple of the Gods, in a Sanctified place.

The Power of the Senate was not always the same. In the time of the Consuls, the Senate acted without control; but the succeeding Tyranny of the Emperours destroyed this glorious Assembly. Their chief business was to dispose of all Affairs relating to the publick concerns, only the

the enacting of Laws, choice of Magistrates and undertaking of Wars, were left to the common People.

The Senate was wont to meet twice every Month. But before they came together; the *Augures* were appointed to make their Observations. When their opinions were required, they arose from their Seats, and passed over to him of whose Judgment they were, and whose advice was asked first; from hence comes the Phrase, *discedere in alicujus sententiam*, to become of another mans opinion. When the Members of the Senate had committed some unworthy action, the Censors did *ejicere eum Senatu*, cast him out of the Senate. And when any of them was absent, and could not give a just cause of his absence, he was sometimes fined to pay a Sum of Money.

*Referre rem ad Senatum*, to leave the business to the Senate.  
*Illi Senatus datur*, He is heard in the Senate.

The Consuls were the Supreme Magistrates in *Rome*, after the Kings had been banished. They were chosen out of the Noble-men, or *Patricii*, and sometimes out of the other Orders of Men. The People, in their General Assemblies, called *Comitia*, did name them every year. The Law prohibited any to be Elected under the age of 42 or 43; and before that they could pretend to this high dignity, they were to pass through all the meaner Offices of the Commonwealth. It was no difficult business for such a one, who had behaved himself well in his Employments, and had obliged the Publick, by his generous behaviour, to obtain their Votes at this time. In this therefore appears the Publick Government of the *Romans*. That they might oblige every Magistrate to Justice and Equity, and to seek the satisfaction of the Publick, they appointed a Subordination

*Scipio Africanus*, *Pompey*, and *Cesar*, were chosen young.



of all the Offices which were at the disposal of the People; so that if in the meaner Offices any did miscarry for want of ability, or if any committed injustice, he could never pretend higher at the next Assemblies. None was to be made a Consul in his absence, neither was any to continue in that Office above a year; only *Marius*, that brave Roman General, was elected seven times, and once he was chosen when he did oppose the *Cimbri*, and other Northern People, who intended the Destruction of the Roman Empire, and to conquer all Italy, but they were all defeated by this excellent Commander.

But before the Consuls entered into their Office, they did Sacrifice to the Gods, and imploy the *Augures* to make their Observations. This was practised by all the other Magistrates, at their first admittance into their Offices.

The marks of the Dignity of the Consuls, were the bundles of Rods carried before them by twelve Serjeants, as before the King, and the *Sella Eburnea*, a Chair of Ivory, placed upon an open Chariot, and therefore named *Curulis à curru*, with an Ivory staff, bearing on the top an Eagle, which they had in their hand when they did sit on Judgment; therefore the *Cæsars* are often represented with this mark of honour and command. The Consuls also were cloathed with a Purple Robe called *Trabea*. These Consuls did command the Roman Armies, dispose of the Revenues of the Provinces, punish all Offenders, call the Senators together, assemble the People, treat with foreign Princes, and manage many other Affairs of the Empire.

The Censors were first appointed to ease the Consuls of part of their Burden; for when the Empire

Empire began to flourish, and the Enemies of it began to multiply, the Consuls were continually employed in the preservation of the Publick Interest, from foreign Invasion, and in forcing the Neighbour Nations to yield obedience to the Roman Eagles; so that they could not mind the domestick Affairs. Therefore the Censors were chosen by the People, and enabled with a Power, not much less than that of the Consuls. Their Office did oblige them to look to the Publick Revenues, to take an Account of every Citizens Estate and Ability, to correct misdemeanours and publick abuses. They were able to depose the Senators, to degrade the *Equites*, and take from them their Ornaments, when they committed actions unworthy of the Roman name. This Discipline encouraged Virtue, and prevented the mischiefs which Vice doth commonly bring upon a Nation.

If any did neglect his Patrimony and Estate, and make no improvement of it; or if any suffered his ground to be untill'd, or was not well furnished with Arms and necessaries for the War; or if any person neglected his Office, and spent his time in debauchery, the Censors were to punish them according to their deservings. By this means the Roman Empire flourished, when there was an exact care taken to oblige every man to his duty and imployment. Idleness is a dangerous Vice in a Kingdom, that causeth nothing but poverty and misery. I could wish, that in this our Countrey some order might be taken to imploy our Poorer sort of People, and drive the wealthier from the Taverns and Ale-houses, where many spend their days and Estates. It is strange that most Corporations do swarm with Beggars,

*Morum præse-  
ctura illis de-  
mandata. The  
oversight or  
government of  
the manners of  
the People was  
committed to  
them. Hug.  
Grot. l. 2. de  
jur. B. & B. c.  
5. Onufr. Pan-  
vin in Coment.  
ad lib. 1. fast.*

*Vocabatur  
sceptrum ebur-  
neum vel Sci-  
pio.  
Viri consulares,  
Men who had  
been Consuls.  
Polib. lib. 6.  
Cicero lib. 3.  
de legib.  
Censores duo  
erant meorum  
disciplineque  
Rectores. Liv.*



whereas they have most means to employ them for the advantage of the Publick. Our Laws are as good as the *Romans*; and as much conducing to the universal Interest. But our Country-Officers, our Mayors of Towns, have not many times that Generous Spirit in them, which their Offices, and the general Interest requires. We may ascribe to the idleness, the sloth and negligence, and the ill improvement of the native Commodities of our Land, all the evils and want, which do cause our murmurings.

These Censors did continue in their Offices five years compleat. And as often they took a view of all the Citizens of *Rome*. If any was left out of the Roll, he was degraded for some misdemeanour. It was no little Honour to be named first amongst the Senators and the *Equites*; they were named *Principes Senatorum*, and *Equitum*. The Censors were also to take care of the Ornaments of the Temples, of the Sacrifices, of the publick Ways and Bridges; and to see that all things relating to the Publick Interest, might not suffer any damage. Every five years the Censor was to *lustrare exercitum Romanum*, to purge by Sacrifice the Army of the *Romans*. The custom was, to lead a Sow, a Bull, and a Ram round about the People encamped in the Field of *Mars*, and then to Sacrifice these Beasts to this God of War.

The Prætors were appointed instead of the Consuls, to administer Justice to the Publick. Two were commonly chosen, *Prætor major*, or *Urbanus*, for the affairs of the *Roman* Citizens, and *Prætor Peregrinus*, or *minor*, to do Justice to strangers. Before their admittance into their Office, they did swear to observe the Laws of

of the Commonwealth. The number of these Prætors increased in the flourishing state of the *Prætor Cerialis* Empire, to 16 or 18. The Prætors did judge of all sorts of Causes, the criminal Causes were called *Corn. Prætor Tutelaris*. The Officers of the Court were the *Lictores*, the Scribes, the *Accensi* or Bailiffs; who summoned the People to appear. Their Marks of honour were a Sword and a Spear, which were placed by them in the Court. When they first did enter into their Offices, they caused several Rules or Laws to be written in a \* Table; which was to be hang'd out in publick, to give notice to every one, how the Prætors did intend to judge. This was called *Edictum Prætoris*. At last, a certain Prætor gave Rules for the rest to govern themselves by, in the administration of Justice; his Edict was called *Edictum perpetuum*. When Sentence was given against any Man, the Party who overcame, did lay his Hand upon the loser, or upon the thing in dispute, and did use this form of words; *Ego hunc hominem, or hanc rem ex jure Quiritum meum, vel meam esse dico*; then the Prætor confirmed his saying, by adding *addico*, I do so adjudge it.

*Prætores fidei commissarii*, were to judge of causes concerning Feoffments in trust. *Prætores quaestores*, or *Quaestores parricidii*, were criminal Judges, such as are the Provosts in France. \* *Edicta sua* inscribentur albo: Joach. Steph. lib. 3. de Jurisdic. cap. 5. *Consules suffecti & non honorarii*, were such as were elected at the death of those that were chosen for the year, who were named *ordinarii & honorarii Consules*; so was it with all other Officers.

The Commonwealth at last was forced to yield to the Ambition of *Julius Caesar*, and his Successors, who were chosen Emperours. For when the Civil Wars were ended, the Senate of *Rome*, being moved by the Creatures of *Julius Caesar*, bestowed upon him most glorious titles of Honour and Dignity, and established him in the Supreme Power during his life. They stiled him a perpetual Dictator,

*Virgula Censoria* was the Censor's Rod. *Lustrum, à lustrando populum*, was every five years, because the Censors *jure lustrum condabant & censum faciebant*, they did muster the People and value their Estates. *Lustrare*, is to view or muster or to purge by Sacrifices. *Cato*, was a very severe and notable Censor.

*Adducunt aves*, when there is a happy omen. *Addicere bono*, is to deliver up the goods of any man. *Addictus, i. e. damnatus*.



The Emperours were established *Dictatores in perpetuum*, and stiled *Patres patriæ* and *Cæsares*. Dictator, the Father of the Countrey, a Consul for ten years. *Sacrosanctus*, & *Imperator*, a holy Person, and Emperour. This last name had been given after some notable Victory to the Roman Generals by the Souldiers. *Augustus* added another Title to the Emperours; for after him they were named *Augusti*, a-Sir name proper to all holy and sacred places and things. They were also called *Pontifices maximi*. Their Power was far greater than any other Magistrate before, for they did what they pleas'd without control.

*Princeps Juventutis, vocabatur etiam Cæsar & Nobilissimus Cæsar.*

The Princes of the Roman Youth, were such as were designed for Emperours. They were honoured with the Title of Most Noble *Cæsars*, when they had been chosen to succeed in the Empire, and declared worthy of that Dignity in the Senate; *Augustus* brought in that custom, which was observed by his Successors. In *England*, we have the Princes of *Wales*. Who succeed in the Throne to our Kings. In *France*, the *Dauphin*, the eldest Son of the *French* King, reigns after his Father. Thus in *Germany*, there are the Kings of the *Romans*, who are elected during the lives of the Emperours, to succeed them in the Empire.

*Præfectus Urbis, Sueton. in Augusto. Dio. l. 52.*

The Governour of the City of *Rome*, was first chosen and appointed by *Augustus Cæsar*, to watch over, and provide for the Affairs of the City. Unto his Office it did belong to examine Controversies between Citizens, to sit as a Judge at the publick Plays, to do Justice to Slaves and Bondmen oppressed by the cruelty of their Masters; to have an eye to the publick Markets; and to concern himself with all Crimes committed within one hundred miles of the City. In the absence of the ordinary Magistrate, before *Augustus* there was a *Præfectus Urbis*, who had only power when

when the King and Consuls were absent in the War. They were not chosen by the People, but appointed by the Consuls to be their Lieutenants in their absence. Afterwards it became an ordinary Office, especially when the Emperours departed to *Constantinople*; then the Governour of the City was a Viceroy in *Italy*, the Emperours Vicegerent.

The *Interrex* was appointed by the Senate, when the Kings were dead, until another Prince was chosen. And after the Kings had been expelled, the Title and Dignity did remain; for when a Magistrate had quitted his Office, or when another could not speedily be chosen; or when Consuls could not be present to govern in the Assemblies, the Senate did appoint an *Interrex*.

The *Dictator* was chosen by the People, and the Senate, in the dangerous times of the Commonwealth, when some eminent danger did threaten the State. He had a far greater Power than the Consuls. He was named *Magister populi*, there was no appealing from his Sentence to the People. He did continue in his Office six months. There was another Officer chosen by him to be his Lieutenant in his absence, he was named *Magister equitum*, the Master of the Horse, because in the War he commanded the Horse, and the *Dictator* the Foot as we may see in *T. Livius*.

It is worthy of our observation, that these *Dictators*, who were intrusted with such an uncontrollable Authority, did never abuse it to the prejudice of the Commonwealth; and that it was a very rare thing to see a Citizen of *Rome* punished by them, either with Death or Banishment.

At every mile there was a stone fixed in the ground, therefore 100 miles is named 100 lapides. *T. Livius. Tacit. lib. 6. A. Gell. lib. 19.*

*Interrex. Dionys. lib. 2. Inter reges autem erant decem constituti ex decuriis Senatus, unusquisque eorum imperium habebat 5 dies, itaque vocabatur magistratus quinqueduanus. Rosin. lib. 7. Polyb. lib. 3. Liv. lib. 2. Val. Max. l. 2. Plor. cap. 7.*

*Dionys. lib. 3.*

The



The *Decemviri*, who were created with Consular Authority, to make and establish Laws over the City of *Rome*, were appointed in the beginning of the Empire for that purpose. The Kings who had formerly governed, did administer Justice according to their pleasure. But when the *Romans* saw into what inconveniency they would fall, if they had not Statutes and settled Laws to govern their Magistrates; they chose ten Men to examine the Laws of the *Athenians*, and cause the best of them to be graven upon ten Tables of Brass, to remain as the standing Rules of Government. Afterwards two Tables more were added, so that they were called *Leges 12 Tabularum*. These Magistrates succeeded one another in the Government; for every one had the Supreme Power by turns: But they were put down about three years after their establishment, and the Consuls did succeed them.

*Tribuni militum.*

The *Tribunes* of the Souldiers were of two sorts; some governed the Empire as the Consuls; and the others were only as Colonels in the Army. The former were only chosen to appease the murmurings of the People, who did grumble because they could not pretend to the Supreme Magistracy, as the *Patricii* did, for the Senate opposed the Election of Consuls out of the *Plebeian* Families; therefore to content the Commonalty, they suffered some to be elected out of them, who should have the Authority of Consuls, but not the Name; they were stiled *Tribuni militum consulari potestate præditi*.

The *Tribuni militum*, chosen by the Consuls, were called *Rutili* or *Rufi* because *Rutilus Rufus* brought in that custom: They who were appointed by the Army, were named *Suffecti*; and the

the others chosen by the Commons, were stiled *Comitiati tribuni*.

*Quinqueviri mensarii*, were Officers who were employed in the Sale of dead mens Estates, and in letting out to Usury the Publick Monies.

*Triumviri*, were of many sorts; there were *Triumviri capitales*, called also *tresviri*, or *tresviri capitales*, who were as our High-Sheriffs: They had power to imprison, and release out of Prison; they did also punish all Malefactors who were not *Romans*. Eight Bailiffs commonly attended upon them.

*Triumviri Minarii*, were appointed to pay out of the Publick Treasury money to satisfy for poor mens debts.

*Triumviri colonie deducende*, were to establish the Colonies of the *Romans* in foreign Nations.

*Triumviri Monetales*, or *Triumviri A. A. Æ. F. F.* as *Rosinus* calls them, i. e. *Auro, Argento, Ære, Flando, Feriendo*, because they had charge of the Mint.

*Triumviri nocturni*, were certain men, who were to go the Rounds, and give notice, when Fire did break out in the City of *Rome*.

*Triumviri Reipub. constituende* were established after the Massacre of *Julius Caesar*; for when his adopted Son *Octavius* did labour to revenge his death, and that he could not compass his design, unless *Antonius* and *Lepidus* joyned with him: He concluded an agreement with them to govern the Empire between them, to divide the Provinces, and raise an Army, which should pursue after *M. Brutus*, and *Cassius*, the two most powerful Murderers of *Julius Caesar*. They pretended to settle the Commonwealth, but they filled *Rome* with the Blood of all their Enemies,

*Just. Lips. in Tacit.*

They were assisted by Officers, named

*Coactores, Vid.*

*Horat. l. 1.*

*Sat. 6.*

*Triumviri.*

*Triumviri ca-*

*pitales*, were

dreadful to

the *Romans*,

for they were

appointed to

see the Publick

Decretes execu-

ted upon Of-

fenders; their

Attendants

were named

*Questionarii*

*Virgatores &*

*Coriarii.*

*Tacit. l. 5. An.*

*Val. Max. l. 8.*



*Triumviratus* alone, signifies this bloody Government of *Aug. Ant.* and *Lepidus*.

*Liv. l. 7.*

mies, and proscribed 130 Senators. The rest of the Senate continued unto them the Supreme Magistracy, with full power for five Years, because they could not oppose them, nor their proceedings; for they had at their heels two powerful Armies.

*Quæstores Urbani*, or *Ærarii*, were the publick Treasurers, who had a Commission to keep the Riches, and receive the Revenues of the Commonwealth from the Officers of the Provinces. At first there were two appointed, afterwards two more were chosen by the People to accompany the Consuls in their Expeditions. These last were as our Commissary-Generals, or as Treasurers of an Army; for they were to provide all things necessary for the Souldiers, and receive the Incomes of the Provinces, sell and dispose of the Spoils of the Enemy.

When the Generals did return home, before they could obtain the Honour of the Triumph; they were bound to give an account of the number of the Enemies; and of the *Roman* Citizens, who had been slain, to these *Quæstores Urbani*.

The *Tribunes* of the People, were first established at *Rome*, when the Commons had been forced to a Sedition by the cruel Exactions of the Nobles. They assembled upon Mount *Aventine*, and sent word to the Senate, that they were resolved to leave their City, and settle somewhere else, if they did not grant unto them a discharge of all Debts, and such Laws, as might for the future shelter them from the unjust usage of the wealthier Citizens, and certain Magistrates, whose business should be to mind the good of the People. The danger obliged the Senate to condescend to their demands; two Officers were chosen first out of the

the *Tribunes*, or *Colonels* of the Army; and therefore they were named *Tribuni plebis*.

They were persons *Sacro-sancti*, most holy and sacred. It was no less than a capital Crime to offend them by Word or Deed, they who had been so daring, were by the Law *homines sacri*, devoted or condemned *ipso facto*, to be sacrificed to the Gods. These *Tribunes* had power to \* oppose the Proceedings and Decrees of the Senate. They were not admitted into this Venerable Assembly, but had their places at the entrance of it. When any Decree had been made, it was sent unto them to receive an approbation; which they did signify by writing upon it a *Roman T*. Their number did increase to Ten, and their Authority also became greater than at the first Institution; for they did Enact Laws with the consent of the People, and commit many disorders to the prejudice of the Senate, and of the Consuls; so that sometimes they were named *Pestes Reipublicæ*. Their Houses were open both day and night, that they might serve for a refuge to all that should fly unto them for succour. And whilst they were in that Office, it was not lawful for them to be absent a day out of the City, except in the Latine Festivals. Their Power also was limited within the Walls of *Rome*. They could not concern themselves with things acted out of the limits of the City.

*Ædiles*, were Magistrates who had a care to see the Temples and Publick Houses in a good repair. From *Ædes* therefore, Churches and Holy Houses they have borrowed their Title of *Ædiles*. There were three sorts. *Ædiles plebis* were Magistrates under the Tribunes of the People, instituted at the same time as the former. Their Office

\* *Intercedere*

*Salust. in Catilin.*

*Lucan. de Curione, lib. 1. Pharsal.*

*Macrob. lib. 4. Saturn.*

*Ædiles plebis.*

*Tribuni plebis Liv. lib. 2. Dionys. Halicarn. lib. 6.*

the

did



did oblige them to wait upon the Tribunes of the People, to judge of petty affairs, to restrain the violent humours of Creditors, to limit the number of tipling-Houses, to punish railings, and small offences; to see to the Weights and Measures, to provide Corn and Oyl for the Provision of the City, to set a price to the things sold in the Market; and to oversee the Roman Navy, to cause Ships to be built, and pay the Workmen; to order all conveniencies for publick Sports & Plays, &c. *Ediles Curiules* were chosen out of the Senate, as the former were out of the People; their Office was the same, but they took their turns; one year the *Ediles Plebis* governed, the next the *Curiules*; but afterwards they observed no such order in the execution of their Office. There were also in Rome, *Ediles Cerciales*, Magistrates who had a care of the Corn and Victuals sold in the Market. Besides these, there were certain Persons called \* *Quatuorviri viarum curandarum*, Officers appointed by the Senate to see that the Publick Ways might be well Paved. These Men were under the Censors, unto whose Office the care of the Publick Ways did belong. They were also called *Curatores viarum*. The Keepers of the Souldiers Treasury were established first by *Augustus Caesar*, when he saw it necessary for the Safety of the City, and Empire, to maintain constantly a certain number of Legions always in Arms, that his ordinary In-come was not sufficient; and that he could find no other way to furnish the Expences. He promised to cast into the Treasury every year a large Sum of Money, for himself and Successor. All the wealthiest Citizens, and the Princes subject to his command, did imitate his Example. But when

*A sella curuli  
quâ vehebantur.*

They were named also *Præfecti annonæ.*

\* Or *Quadriviri.*  
*Pensabampbarium.*  
*Getulis messibiles annum, i. e. annonam.*  
*Africa, Egypt, and Gallia, did send to Rome Corn every year as a Tribute to be divided amongst the People.*  
*Præfecti ærarii. Ærarium, Gaza nominabatur. Ταζοφύλαξ, Custos gaze.*

this was not yet sufficient, he commanded that the twentieth part of all Inheritances, and Legacies, left to persons who were not near of kin to the deceased, should come into this Treasury. He appointed three Persons chosen out of the *Prætorian Bands* to keep it.

\* The Captains of the Emperours Guards were powerful Men in the Roman Empire. They did raise and depose their Masters at their pleasure, and commit many Insolencies, for which many times they lost their Heads. *Prætorium*, was the Generals Pavilion, or the Princes Palace, and \* *Prætoriani milites*, the Souldiers of the Emperours Guard; from hence their Captain is stiled *Præfectus prætorii.*

*Præfectus frumenti dividendi*, was an Officer appointed by *Augustus*, to distribute the Corn which he gave to the Publick.

*Præfectus vigilum*, was the Captain of the City Watch: For there were several Companies divided in the City in the night, to prevent Sedition and Mutiny, and a Commander over them, who was their Captain.

The Keeper of the Emperour's Exchequer was a considerable Officer in Rome: He was named *Advocatus Fisci.*

As the ROMAN EMPIRE enlarged its Bounds, the number of Officers did also increase every Year. The People and Senate sent their Commissioners to execute Justice, in all the Provinces subject to their Jurisdiction. At first, only the *Prætores* were required: But when they had conquered large Kingdoms, they reduced them into Provinces, and appointed, that such as should go out of their Consulships, should depart into these large and

*Duplex ærarium in Roma, vulgare & sanctius, quod Cæsare ablatum fuit.*  
\* *Præfectus prætorio. Laz. wolfgang. reiq. comment. Rom. l. 1.*

\* *Cohors prætoriana.*

*Advocatus Fisci.*  
*Ærarium, is a Treasury for publick Mony; Fiscus, was the Treasury for publick Mony; Fiscus, was the Treasury for the Emperours private expence.*

Noble



*Proconsul*, was either a Governour of a Province, or a Consul, whose Commission was continued to him beyond the year; or a Lieutenant of a Consul, who led for him his Army.

*Dion. l. 35.*

\* *Comparare Provincias.*

\* *Id vocabatur sortiri Provincias.*

\* This word signifies an Embassadour, a Lieutenant of a General, or of a Proprætor, or a Proconsul.

Noble Divisions of the Empire, to do Justice, and manage the Publick Affairs of Peace and War. Then these Governours were stiled *Proconsules*, sometimes they had an Assistant named *Prætor*, whose Office was to do Justice in the Province between dissenting parties. Now in the flourishing state of the Empire, some Kingdoms were *Prætorie*, belonging to the Prætors; others were *Consulares*, for such as were of a Consuls degree. Under the Emperours of Rome, some Provinces were disposed of by the People and Senate; the Governours of these were called *Proconsules*; and some by the Emperours, who gave out their Commissions to their Favourites, named *Proprætores*. Before, when the Consuls did govern the Empire, they \* agreed amongst themselves about the Provinces unto which they were to repair, when the time of their Governing was expired, or when they did \* cast Lots for the Provinces. If there was any dangerous War to manage, these *Proconsules* chose a \* *Legatus*, a Lieutenant, besides he was to have a *Quæstor*, a Treasurer, to have an eye upon the Expences and Incomes of the Empire. The Senate sent these Provincial Magistrates in very great Pomp, and appointed unto them their Attendance, Furniture, Train, Army, Wages, &c. They did always receive a Golden Ring amongst their Furnitures, to Seal Letters and Dispatches, as I conceive. Their Train was composed of Colonels, Captains, Notaries, Serjeants, Secretaries, Bayliffs, Cryers, Executioners, Interpreters, Southsayers, Physicians, and such kind of Men. When they were to depart, they went up to the Capitol, to make Vows to *Jupiter* for the welfare of the Empire; and then with their *Lictores*, their Officers

Officers bearing before them twelve Hatchets, and bundles of Rods; they went out of the City, *Paludati*, that is cover'd with a Cloak, and at the Gate they were complemented by all their friends with many good wishes. As soon as they were entred into their Provinces, they began to command, and the Commission of the former Governours did end.

## CHAP. IX.

*Of the Roman Laws, and of many Particulars relating to their Judiciary Proceedings.*

IT is not possible for a Kingdom, or a Society of Men, to live without Laws; Nature, and our Interest recommends certain Rules of Behaviour, upon which much of the happiness of a Commonwealth depends. The Romans at first had no other Laws, but the Pleasure and Will of their Princes and Magistrates, who did govern them according to the light of Nature, and their Inclinations. But this kind of ruling is subject to mistakes and injustice; therefore, for the benefit of the People, it was necessary that the Laws should be written. The 12 Tables were famous at Rome. Afterwards the Supreme Magistrate recommended a Law, which was called by the name of the person, who caused it to be published. It would be too tedious a work to mention every Law of the Romans; several learned Lawyers have given a sufficient account of them, as *Baldinus*, *Pomponius*, *Manutius*, *Prætorius*, and many others. I have here collected the Statutes, which are most remarkable, and which



which concern our present Estate here in *England*.

*Paphirius* caused these Laws to be established: That nothing should be done without some address to the Gods. That none but the *Patricii* should be suffered to Sacrifice, & govern the Commonwealth. That only the Kings should command over the Worship of the Gods. That the Fables of their Divinities should not be credited. That no foreign God should be worshipped within the City, besides *Faunus*. That none should offer to speak obscenely in the presence of Women. That all Murtherers were to be slain. That none should offer to enter into the City but by the Gates, because the Walls were to be esteemed most sacred. That every Woman lawfully joyned in Matrimony with a man, be a partaker of his Estate. That if a Wife be found guilty of Adultery, it shall be lawful for the Husband, and her Relations, to put her to death as they please. That if she did drink Wine, she was to be punished as an Adulteress. It was not lawful for the *Roman* Women to taste of Wine; therefore when they did marry, they made an agreement with their Husbands, to have that liberty at certain times; as when they were brought to Bed, when they were sick, &c.

It was not lawful for a Man to leave his Wife, unless she were guilty of a grievous crime contrary to the Laws of Marriage.

If a Child did offer to strike his Parent, he was to be devoted, *sacer*, or sacrificed to the Gods.

All monstrous Creatures were to be slain.

In the Twelve Tables were to be seen these Laws:

That

Ch. 9.

*Roman* Customs.

That no *Roman* Citizens should be condemned to dye, but by the Sentence of the General Assemblies. That the Command of the People should be a Law. That if a Judge should take a Bribe, he was to be punished with death. That all false Witnesses were to be cast down from the Rock *Tarpeia*. That none should entertain in the City Publick Meetings in the Night. That if a *Roman* Citizen did encourage the Enemy against the Empire, or betray a Citizen, he should be punished with the loss of his life. That a Father should have \* power of Life and Death over his lawful Child. That every Father had power upon his Death-bed to bequeath his Money to any Body, and to appoint Tutors for his Children. If any did dye without a Will, or in a Frenzy, the Kindred and Relations were to take charge of his Estate and Children. That if any was a Prodigal, his nearest Kindred should govern his Estate, when the *Prætor* had understood his behaviour. That if a Child was born within ten Months after the Fathers Death, it should be legitimate, and Heir to the Estate. If any offered injury to another, he was to be punished by his Purse. And if he did maim him in one of his Members, he was to be requited in the same manner.

It was Enacted by *Enobarbus*, That the College of Priests should not receive indifferently any persons into their Orders, until the People had sufficiently approved of their behaviour and honesty. It would not be amiss, if this *Roman* Law was in force amongst us. It was not lawful to be at a Citizen of *Rome* with Rods, or to punish him *indictâ causâ*, that is, before he came to a hearing. The Senators were com-

B b 2

manded

\* *Potestas vitæ & necis vocabatur.*

Four sorts, *testamentarius.*

*legitimus, dativus vel fiduciarius,* and *honorarius*: The

last was such as

are appointed

Overseers, to

see the Will of

the decease

performed

*Si injuriam alteri faxit aris poenæ sunt. Si membrum rapserit è pacto talio esto.*



manded by the Law, to abstain from all manner of Trading.

There were 3  
kind of Tithes.

*Frumentum  
æstimatum,*  
raised by a tax  
for the Deputy  
of the Pro-  
vince.

*Frumentum  
imperatum,*  
was corn rais-  
ed upon the  
Province for  
the Army; and  
*Frumentum  
decumanum,*  
the ordinary  
tenths.

[a] *Et procin-  
ctis pater fami-  
lias uti legasset  
super familiâ,  
tutelâve suæ  
rei ita jus esto,*  
are the words  
of the Law,  
Gell. lib. 15.

It is called *Testamentum per nexum*, or *per as & libram*. The Testator made over his Estate to his Friend in the presence of five Witnesses, holding in his hand the Deeds, and pronouncing these words, *Hæc uti in his tabulis et-  
risve scripta sunt, ita do, ita lego, ita testor. Itaque vos, Quirites, testimonium  
prebitote.* Sigon. lib. 2. cap. 12.

[b] *Intestato patre mortuo agnatis desertar tutela*, when the Father did dye without a Will, his Friends and nearest Kindred did take charge of his young Children under age, and of his Wife; for all Women were under Tutors in Rome, *Cicer. pro Murena*, and *Liv. lib. 34*. The whole Estate is named *As* by the Lawyers: Therefore *In totum assem  
institutus heres*, is an Heir to the whole Estate: *Ex toto asse*, is but to a  
part.

was

was dead, he was then *Pater Fiduciarius*, and was to have the power of a Father, until the Children came to be of Age.

Thieves were condemned to restore fourfold to the Owners: This Law was called *Lex quadrupli*, and the Accusers *Quadruplatores*. But if any had stoln so much, that he could not make satisfaction, he was to give all his goods.

Their manner of proceeding in Law was thus: First, the Plaintiff having caused the Defendant to be warned into the Court, presented a kind of Petition to the Judge that his cause might be heard before him; this was stiled *Postulatio*: *Postulare ali-  
quem de cri-  
mine*, is to ac-  
cuse one of a  
crime. When it was granted, he proceeded to *intendere  
actionem*, or *litem*; or he did *diem dicere*, appoint a day: This was followed by an engagement of the Defendant to appear, by [c] giving a Surety; *(c) Promittit  
vadimonium.* when the day of appearance was come, which was commonly *dies perendinus*, the Plaintiff was *(d) Calumnia  
deservare.* obliged to *(a) swear* to the Judge, that he did not ac-  
cuse the Defendant *calumniandi gratia*, only to ca-  
lumniate him. On the day of examining the ac-  
cusation, both parties were to be present, unless they were sick; if otherwise, they *(e) lost* their Cause, and the Judge did give out *(f) an Execution  
against the party*, with an order to seize upon his Goods. But before the final Sentence was given the Judges did *(g) cast Lots*, to know who should judge of such a Cause; and then, if the Defendant had any reason to think, that such Judges would be partial, he had liberty to *(h) except* against them, and another was chosen in his room: When the Judge had heard the Cause, he delivered a little *Tabella*, where was written either a Roman C for Condemnation, or A for Absolution, or NL for *Non liquet*, that did signifie, that the Cause was

*Postulare ali-  
quem de cri-  
mine*, is to ac-  
cuse one of a  
crime.

*(c) Promittit  
vadimonium.*

*(d) Calumnia  
deservare.*

*Capitis dimica-  
tio*, a concern-  
ment of life.

*Capite damna-  
tus*, condem-  
ned either to

death or ba-  
nishment.

*(e) Lite vel  
causa cadebat.*

*(f) Edictum pe-  
remptorium.*

*(g) Sortitio  
Judicium.*

*(h) Rejicere  
Judices.*

*Provocatio*, an  
Appeal.

*Ampliatio*, is a  
Reprieve.



*Cedere vel confidere pignora*, is to strain or take the pledge, and *auferre pignora*, is to carry away.

The Officers of the Courts

were *Scribae*, *Apparitores*, *Accensi*, *Praecones*, *Interpretes*, *Viatores*, *Lictores*, and *Carnifices*. *Scribae*, were the Scriveners that did Register the Sentences and Orders of the Court. They rendred themselves vile and odious by the Cheats and Crimes that they committed to get Money from the Parties. They invented a short way of Writing *per siglas*, Letters and Characters signifying words, much like unto our Short-Hand; therefore *Plutarch* names them *συμμορφισται*; and *Manilius lib. 5. Astronom.* *Hic & Scriptor erit velox, cui litera verbum est Quinque notis linguam superet, cursuque loquentis, Excipiat longas nova per compendia voces.* *Apparitores*, were Officers of the Consuls, and of the Senators, who did attend upon them in publick, as my Lord Mayors Officers in London, to express a State. *Accensi*, were Messengers sent to warn Men into the Courts. *Praecones*, were Cryers that waited upon the *Quinque viri mensarii*, the Priests, the Judges and the Senators. *Interpretes*, were Men learned in Several sorts of Languages. *Viatores*, were Officers sent into the Country to carry the Commands of the Senate. The *Lictores* did wait upon the Magistrates with their Rods and Hatchets. These *Lictores* were named *Speculatores* in the time of the Emperours: See *Senec. lib. 1. de ira.* *Carnifex*, was such a one as we call Hangman, and the French *Bourreau*, he was chosen out of the vilest sort of Men, and not admitted to be Citizen, he was not to live within the Walls, but without, in a place where scarce an honest Family dwelt, named *Suburra*. See *Martial. lib. 2. Ep. 17.* *Tonsrix Suburrae faucibus sedet primis, Cruenta pendent qua flagella tortorum.*

H. S. is the Character for *Sestertius*, or L. L. S.

Sale by a Cryer, the Buyers were named *Sectores*, they did signifie their desire of buying by *digitum tollendo*, by lifting up their finger. Their ordinary Money was *As* a Penny, and *Sestertius* Two Pence, *Sestertium* a thousand *Sestertii*, that is Eight Pounds and a Noble Sterling. They did number their Estates and Money by these *Sestertii*

*Sestertii*; as *decem Sestertii*, signifies ten *Sestertii*; *decem Sestertiūm*, a thousand *Sestertii*; and *decies Sestertiūm*, ten hundred thousand *Sestertii*.

## CHAP. X.

Of the Roman Punishments inflicted upon Offenders.

THE lesser Punishments were loss of Goods, which was either the loss of all, named *multa suprema*; or the loss of part, called a Fine, or *multa minima*. *Capitis diminutio*, was a degrading of a Man from a higher Tribe to a lower; which was either *minima* or *media*, to the lowest Tribe, or a dashing of his Name out of the Romans Catalogue; this was *maxima diminutio Capitis*. Sometimes it was followed by a Banishment of the Offender, unto whom *interdicebatur usus aquae & ignis*, the use of water and of fire was forbidden. The other severe punishments were *Flagra*, Rods. The *Sorarii*, Serjeants of the *Triumviri*, commonly led the Offender to a certain Pillar called *Columna Maenia*, an odious place in Rome; where they did tie and chastise him with Rods. The other were *Furca*, *Crux*, *Carcer*, *Culeus*, *Equuleus*, *Scala*, *Gemoniae*, &c. This we must note, that when the Offenders were led to Execution without the Gates of the City, a little Bell was tyed about them, to give notice to every one to stand out of the way, that they might not defile themselves by touching such a one.

*Furca*, was a common punishment of the Romans; they did imploy it to disgrace an Offender,

They were fined by the loss of their Sheep and Oxen.

*Lata fuga vel deportatio vocabatur.*

*Sectus flagelli hic triumviratibus praconis ad fastidium, Horat. Ep. 4.*

*Patibulum idem est.*



*Supplicium  
more majorum  
vocabatur.*

*Servile suppli-  
cium.*

Therefore a  
Slave comforts  
himself in

*Plaut Noli mi-  
nitari, scio*

*crucem mihi*

*futuram Se-  
pulchrum, ibi*

*maiores mei siti-  
sunt, pater,*

*avus, proavus,  
abavus.*

\* *A Servo Tullio*

*rege aedifica-  
tum, from him*

the Prison was  
called *Tullia-*

*num, because*

*Tullius* built it.

They had ma-  
ny kind of Pri-

sons. *Ergastu-*

*lum, was to*

keep Slaves and

Fencers. *Carcer*

the common

Goal was for

Debtors and

Offenders. *Pi-*

der, either by obliging him only to carry it about the City, or \* by whipping him in the way. These kind of People, whose unhappiness it was to be thus treated, were named afterward *Furcafer*. They did also imploy the *Furca* in punishing to death; the poor Miscreant did bear it out of the City to the place appointed, and at certain stages the Executioner made him feel the smart of his Rods; when he was come to the fatal place, the Executioner chopp'd off his Head. Now this *Furca* was two Beams joyn'd together, either in the middle or in the top. *Justus Lipsius* hath written a learned Treatise *de Cruce*, which was an Instrument not much like unto the *Furca*. The custom did oblige every one to bear their Cross, upon which they were to suffer, and then to be nailed upon it. There were many sorts of Crosses in use among the *Romans*, but none was for a Free-man, or for a Citizen, only the Slaves and Beggars were fastened to the Wood, there to end their days. They were nailed to this cursed Wood, and an Inscription over them, signifying the Crime that brought them to this shameful punishment. The publick Prison where they were kept, was named *Carcer*: In it were to be seen two Rooms. \* *Tullianum*, was the Dungeon where Malefactors were strangled. *Robur*, was a place of strength, out of which they could not break forth, where they were sometimes put to Death. *Nervus*, was like our Stocks where the Feet were laid. *Collumbar* and *Numella*, was a place to put the neck, that resembled our Pillory. *Codex*, was a Block fastned to Malefactors, upon which they did use to sit. *Culeus*, was a kind of punishment due to Patricides. They first whipp'd the Offender with Rods, until the Blood did gush out

out of his Veins, then they did sew him up in a Leathern Sack, called *Culeus*, with a Cock, a Viper, and an Ape. With this sad and loathsome company, they threw him head-long into the Sea and drown'd him.

*Eculeus*, was an Engine proper to Rack and Torment Offenders, whose Body did appear as they that were crucified on the Cross. It was invented on purpose to force men suspected of a Crime to a confession of their guilt. I conceive this Engine was made in such a manner, that it did stretch every joynt in the Body. The *Romans* sometimes increased the torture of the Persons racked upon this Engine, by applying hot Irons to the Offenders naked Body. *Lamina* and *Ungula*, were Instruments made for this purpose, to add to the pain of the miserable Creature, whose misfortune had brought him to this torment.

There was a place called *Gradus Gemonii*, or *Scala Gemonia*, near the River *Tyber*, from which they did cast the guilty persons to drown them in the water. Some describe thus the manner of this kind of punishment. The Executioner did fasten a Hook in the mouth of the poor wretch, and drag'd him through the streets from his Prison to this infamous place, and then cast him down head-long into the River, or burn him, as some do relate.

\* *Tunica*, was another kind of punishment. They did put the Criminal in a Coat dawb'd with Pitch and Brimstone within and without; and in this manner cast him into the Fire prepar'd for him.

*Damnatio ad Gladium*, was when a man was condemned to end his days with the edge of the Sword; either by fighting in the publick Plays amongst

*Lignum torto-  
rem vel stipes  
noxialis.*

*Fidicula*, was  
an Engine like  
unto this, with  
strings to tor-  
ture every  
joynt.

*Vocabatur  
grate nata-  
provisum, &  
vulgo in usu  
erat apud Gra-  
cos.*

\* It is called  
*molesta tunica*,  
an unpleasant  
Coat. *Martial.*  
*l. 10. Epig. 24.*

*Tertul. l. 1. ad  
Nation.*



\**Nondum ar-  
tis erat caput  
ense rotare. i. e.  
amputare.*

*Lucan Pharf.  
lib. 8.*

*Bestiarii nomi-  
nabantur.*

This was the  
common pu-  
nishment infi-  
cted upon

Christians ;  
therefore

when any mis-  
fortune hap-  
pened to

the Publick the  
People did call  
for them to be  
exposed to

Beasts, as the  
causes of their  
misfortunes,

*Christiani ad  
Bestias, a Prov.*

*Pedes annula-  
tos habebant &  
sape inscription-  
es in fronte.*

\* *In Antliam  
damnari, is to  
be condemned  
to be a drawer  
of water.*

*Pistrinum, is a  
Hand-Mill.*

amongst the Fencers, or \* by receiving the fatal  
blow from the hand of an Executioner.

*Damnatio ad bestias*, was the condemning of a  
Man to be devoured by Lyons, Bears or other  
wild Beasts. Sometimes they did expose them all  
naked to the mercy of these Savage Creatures ;  
and at other times they furnished unto them  
Weapons, to enable them to contend with the  
Beasts, and shew some sport to the gazing mul-  
titude.

*Ergastulum*, was a Prison for Slaves, who were  
to be kept there, and obliged to work for their  
livelyhood. Some did belong to Noblemen ;  
they were designed for the most part for the  
slaughter ; to delight the People in the *Amphi-  
theatre* in fighting. They did daily exercise them-  
selves by Fencing. A certain Master of Arms  
taught them, as we have already taken notice.  
And that they might be hindred from an escape,  
they had Bolts and Chains night and day put upon  
their Legs. Many Offenders were condemned to  
these kinds of Prisons, that they might be exer-  
cised in digging the Ground, grinding Corn,  
\* drawing water ; and in many other laborious &  
painful works. The Offenders were also sent *ad  
Metalla*, to the Mines, which was a grievous  
punishment. They did also mark them in the  
Fore-head with an infamous Letter ; such were  
named *Stigmati*, or *literati*, or *nebulones stig-  
matici*. The Romans did also chastise their Cri-  
minal Persons with Whips as well as with Rods ;  
and to increase the Pain, they tyed at the end of  
every thong Nails, Bones and other hard things,  
so that many times the Patient gave up the Ghost  
under the strokes. These Whips were named  
*Scorpiones*.

Some

Some Criminals were also cast down the Rock *Gell. lib. 20.  
Tarpeia*, these were false Witnesses, Traitors, c. 1. in *Jest.*  
Fugitives, &c. *Plautus* names them *Saxofalii*, and  
*Lucretius* mentions this punishment, *lib. 3. horri-  
bilis de Saxo factus deorsum.*

*Caligula*, and some other cruel Emperours of *Flor. l. 3. c. 21.*  
*Rome*, have commanded Men to be torn in pieces,  
or cut asunder with a Sythe as *David* did the *Suet. l. 4. c. 27.*  
*Ammonites*.

Sometimes the Romans did smother Men with *Lamprid. in  
smoak*, and cause them to dye in that cruel *vita Sever.  
cap. 36.*

The Jews had five ordinary punishments for  
Offenders : They poured into the throat melted  
Lead, stoned others with stones, others they  
clave asunder with a Sword, others they stran- *Schichard de  
gled, the Cross was brought in amongst them by  
the Romans.* *Jur. Hebr.*

## CHAP. XI.

### Of the Roman Militia.

IT will not be amiss to know how the Conque-  
rours of the World did arrive to that excessive  
Power, and how they attained to an universal  
Monarchy over most part of the known Nations.  
Their Martial Discipline, and the excellent order  
which was establish'd amongst them in their Ar-  
mies, assisted them as much in their Expeditions  
as their valour and courage. And first, we may  
take notice, that they did never engage themselves  
rashly in a War. Their custom was to seek all  
other means to bring their Enemies to Reason ;  
when they saw all their endeavours frustrated, they  
then



then made use of War, as the last and most desperate Remedy. The *Feciales*, an order of Priests mentioned before, were dispatched with a Commission to declare War to the Enemies; one of their number, cloathed in a stately Robe, with a *Caduceus* in his hand, made his address to *Jupiter*, and the rest of the Gods, as soon as he was entred into their Borders, telling them, that he was there in the name of the Romans to demand Justice of such a City or Nation. When he was come into the presence of the Enemies Magistrates, he did openly declare his business to them, with Imprecations and Curses. If they gave him no satisfaction within 30 days after his arrival, he then told them, that the People of Rome would deliberate about that business, and endeavour to oblige them to Justice; and then he did cast out of his hand a bloody Javeline, with these words, *In the name of the People of Rome I declare War to such a Nation.*

When the ROMANS concluded a Peace, they did also send these *Feciales*, who were to carry with them some Grass out of Rome: When they were come into the presence of the other Party, the Chief of them, named *Paterpatratus*, did take a Stone, and knock a Hog on the Head, \* swearing, and wishing that *Jupiter* would thus punish him, or that People that intended any mischief or deceit by the Treaty; or that should first violate their Oath, and break the agreement, by any publick Acts of Hostility.

When the War was proclaimed, by the Order of the People, and by the Decree of the Senate; the next Action was to pitch upon a worthy General to manage it, and Command the Souldiers

diers that were to be sent against the Enemy. *Servius* upon *Virgil* takes notice of three kinds of Warfare ordinary in Rome. \* There was *Sacramentum*, so named, because all the Souldiers did engage themselves by an Oath to fight for the as were fit to go to War, and not willing to run the hazard. *Mereri sub aliquo*, to serve in War under a Commander. *Dare nomen Militiae*, to engage to go to War by giving the name. \* When the Souldiers were assembled, every Company did swear in the presence of the General, one of the Souldiers speaking for the rest, *Ex mei animi Sententia Juro ut ego Rempublicam non deseram, neque ullum civem Romanum deserere patiar, si sciens fallo, tunc me Jupiter Opt. Max. domum, familiam, remque meam pessimo letho afficiat.* The rest of the Company did declare their consent to what their Fellow had declared, by lifting up their hands, and giving a shout, as *Lucan* informs, lib. 1. *Pharsal. His cunctæ simul assensere cohortes, Elatasque alte quacunque ad bella vocaret, Promisere manus, it tantus ad æthera clamor.* Liv. lib. 7. They did also swear to be obedient, and not to steal any thing forbidden, or to convey secretly away any plundered Goods, or to depart from their Ensigns without leave, or to turn their backs by running away to the Enemy, &c. as *Gellius* informs us.

Commonwealth, to obey their Commanders, *Miles emeritus*, a Souldier and not to depart from the War, until it was finish'd. 2. *Conjuratio*, which was when there was some great tumult or rising in Italy, or upon the Borders. In such a case, because the General had not time to receive the Oath from every one, he was wont to say, *Qui vult salvam rempublicam me sequatur*, and to ascend up to the Capitol the common Rendezvous in such occasions, causing two Banners to be displayed, the one of a Rose-red-colour for the Infantry, and another of a Skie-colour for the Cavalry or Horsemen. The third sort of Warfare was named *Evocatio*, and the Souldiers *Evocati milites*; when the General to fill up his Army, commanded several persons dispersed in the Roman Dominions, to repair to their colours, and come to his assistance. Besides, the General did

*Clarigatio vocabatur.*

*Tit. Liv. l. 1.*

*Poly. l. 3.*

*Rosin.*

\* *Jurare per Jovem vocabatur.*

*Sine Sacramen- to non licebat pugnare cum hoste. Cicer. de Officiis. Claud. Indictus locus, is a Rendez-vouz. Milites subitarii, or per conjurationem.*



If any did refuse to fight for his Country, his Goods were taken

from him. See *Dion. Halic. lib. 8.*

\* *Quadrata legio vocatur.*

\* About 300 in number to every Legion. From *Centum*, they are nam'd *Centurie*.

*Ferentarii vel funditores & libratores*, were Souldiers that did fight afar off with slings, &c. *Decurio*, a Commander of such a number of Horsemen.

did dispatch his Orders to all the People allied to the *Romans*, to send their succours by such a time, and at a place appointed.

The whole Army was divided into *Roman Legions* and *Auxiliaries*. Every Legion was composed sometimes of 3000, sometimes of 4000, and never above 6000 Foot, with some few \* Troops of Horsemen, who were to wait upon their Legions in the Battel. The Foot were divided into *Cohortes*, or Companies; in every Legion there were wont to be ten *Cohortes*. Every *Cohors* contained three *Maniples*, every *Manipulus* two *Centuries*, and every *Century* an hundred Men. The *Centuries* were subdivided into *contubernia*, certain Files of Men, who lodged always together; their Corporal or Serjeant was named *Caput contubernii*, or *Decanus*, as his Captain was named *Centurio*. At the Rear of every *Century* march'd a Commander next to a *Centurion*, called *Tergiductor*, of the same power as our Lieutenants of Companies. The Horsemen did appear in Troops, called *Turma*, and every *Turma* had three *Decuria's*, and every *Decuria* ten Horsemen. The Captain of every Troop was named *Præfectus Equitum*, and the chief Commander of the Army *Imperator*; especially when he had been so happy as to obtain a Victory, where one thousand of the Enemies were slain. Over every Legion there was a Tribune, or a Colonel, under the General.

In this Army, none was received amongst the Legions; but after seventeen years of Age; and every one was to be a *Roman* born, a Freeman. I confess, that in cases of necessity, they were forced to Muster in their Army Slaves and Fencers.

Every

Every Man was to serve in the Wars in person, and to continue there a certain number of Years, in the beginning of the Empire. The Generals did dismiss none but such as had committed some grievous Crime, or such as were arrived to fifty years of Age, or such as were Sick and maimed, unfit for service. Sometimes the Senate granted the Privilege to well deserving persons to be free from all Warfare, and not subject to the Commands of their Officers, unless in urgent occasions, in seditious times & Tumults, when necessity did constrain them to make use of any help, then they took old Men and Priests also, *qui perpetuam vacationem militiae habebant*, whose weakness and Offices did free them from the War.

The number of the *Roman* Legions did vary according to the occasions of the Commonwealth: Sometimes there have been 25 Legions belonging to the Empire, dispersed round about the Borders near the Enemies Countrey.

But we must take notice, that before the Armies march'd to find out the Enemy, the General, with the rest of the superiour Officers, were very diligent and careful in the placing of their Men, and disposing of them to the best advantage. The poorer sort, and the weakest Bodies they pick'd out of the Army, to put them together in Companies separate from the rest, they called them *Velites*. These kind of Souldiers were the most contemptible, and such as were exposed to all the dangers. As in the *Turks* Army, there are multitudes of a certain vile sort of Souldiers, called the *Asapi*, who are placed in the Front of the Battel, and beaten to the assault, to fill up the Ditches with their Bodies, and cause the Enemy to spend their Fury upon them: So was it in the *Roman*

*Plutarch mentions 10 years. P. lib. 6. 20 years.*



Army, there were certain Companies pick'd out of the rest, to be employed in assaulting the Enemy, and receiving the first on-set. They were lightly Armed, and therefore from their swiftness in retreats were called *Velites*. When the Army, was ready to fight, such did appear at the Wings, or in the Van, as our Forlorn-Hope. They were never required to stand to a Fight, and oppose the Enemy without stirring; neither did the General repose any great trust in them. The chief strength of the Army was in the *Roman Legions*. Afterwards the General chose out of the Army, the strongest and stoutest Men, to match them also together; and they were named *Principes*. The *Triarii* were elected next, out of the eldest and most beaten Souldiers, named *Veterani*. They were placed always in the Main Body of the Army; and to them was committed the *Roman Eagle*, which was as the Royal Standard amongst us, the chief Ensign of the Army. The first *Centurion* of the *Triarii* was called *Primipilus*, and *primus Centurio*; he had the charge of the *Roman Eagle*. The second Century was named *secundum pilum*, and the Centurion *Secundipilus*. The *Principes*, who marched before them, were named *Antepilani*.

Besides the former Commanders in the Army, there was *Præfectus Legionum*, a Major General next to the *Legatus*, the Lieutenant General of the Army. When the General, and his Lieutenant were absent, he Commanded in Chief over the Colonels, and over the rest. There were also *Præfectus sociorum*, a certain Commander of all the Auxiliary Forces, sent to the Army from the Friends of the *Roman Empire*. There was also *Præfectus Fabrorum*, and *Præfectus Castrorum*, the

the Camp-Master General, and the Chief Engineer, whose Office was to have an Eye to the Instruments and Engines of War, and to the Labourers. The *Romans* did overcome their Enemies, and take Towns, more by Skill and Art, than by plain Force and Valour; therefore it was necessary, that they should have a great number of all sorts of Workmen in their Armies, and one over them all to command them to their business.

*Accensi milites* were supernumerary Souldiers who waited upon the Officers.

*Cornicularii*, were the Deputies of the

*Tribunes*, ordered to go the Rounds for them in the night. *Ferentarii* were Souldiers, who did fight as far off as the Slingers. *Duplicarii milites*, deserved a double portion of Victuals. *Volones* were voluntary Souldiers. *Signifer*, the Ensign-bearer. *Aquilifer*, the Eagle-bearer. *Tessararii*, the bearers of the Watch-word. *Metatores*, they who did appoint the places to Encamp. *Calones & lixæ*, are the Souldiers servants, such as are called in the *French Army* *Goujars*. They prepared wood and water, and did wait upon the Souldiers.

In the *Roman Army* there was an excellent variety of Weapons fit for all sorts of encounters and occasions. In this the wisdom of their first Warriours appeared in inventing such convenient Arms, as might be futable to the strength of their Bodies, and might defend them with advantage against other People. Besides the Sword and Buckler, they made use of a certain Dart named *Pilum*, which they handled so dexterously, that according to the report of *Cæsar*, it did sometimes pierce through Bucklers two inches thick of Iron: Especially the *Triarii*, the best Souldiers, who were always kept for a Reserve, were furnished with this kind of Weapon, and a small Target called *Parma*. Some of them were Armed with a Javeline; others with Pikes. They were careful to provide their Army with all manner of Weapons, that according to the different occasions, they might oppose such

*Sacrata aquila vocantur.*

*Primum pilum* is the first Century.



such as were best furnished, to encounter the Enemy.

But before a General did undertake an Expedition against the Enemy, it was the custom, not only to consult the *Augures*, but to enter into the Temple of *Mars*, and there to beg the assistance of that God. When he march'd with his Army, they were commonly ordered according to the dangers, or the safety which they did apprehend. Every night the Army encamped in a convenient place. *Pyrrhus* King of *Epirus* taught the *Romans* the Art and use of lodging their Army within a fortified Camp every night, for fear of a surprisal. The Generals Tent was usually in the middle, and the Horse & Foot placed round about at a convenient distance, in such a manner, that there were from the Generals Pavilion so many straight Lanes, reaching as far as the Fortifications. There were commonly four Gates, or places to go out in every *Roman* Camp. The greatest and largest was named *Decumana*. The other three were named *Pratoria*, *Questoria*, and *Porta principalis*. At every one of these Gates was a Guard placed, and Sentinels, at certain distances upon the Rampire. When they intended to fight the Enemy, *aciem educebant*; they did lead their Army out in order of Battel, which was not always the same: Sometimes the Enemy with which they were to fight, or the nature of the place did cause them to alter their Army. The Spear-men called *Hastati*, with the *Velites*, usually began the Fight: and if they were worsted, they retreated to a space left open behind the lusty *Principes*, who did then succeed in their room, and maintain the Quarrel against the Enemy. After them the *Triarii* engaged. Every wise Commander had

com-

Castrametari.

*Signa canere*, to sound a Charge, or *classicum canere*, or *exordiri*, to sound the Trumpet for to begin the Battle, especially at *Sea*, *Just. Lips. l. 4. de Militia Rom.*

*Ad Triarios ventum est.*

commonly some Reserves, which were not brought to the Battle, but in case of necessity. When the Enemy was sufficiently weary in the fight, the Generals then gave order to their Reserves, named *Subsidia*, to fall upon them and end the dispute. *Caesar*, in his *Commentaries*, speaks of a certain order of Battel, called *Orbis*, which was in case of necessity, when the Enemies were numerous, and too powerful for the *Romans*, they did cast themselves into a round Body, that they might more conveniently resist the multitude of their Enemies, who did fight them on every side. When in such a case their design was to march forward, and pierce through the great Bodies of their Enemies, they fell into another Figure, named *Cuneus*, because they appeared as a Wedge. In this manner, they did more easily compass their Design, and save themselves from being overpowered.

*Orbis vel Globus vocabatur.*

The Banner was called *Bandum*, or *Vexillum*.

*Manipulus militum*, a small Company of Souldiers.

But there was nothing that did more enlarge the Bounds of the *Roman* Empire, and increase their Power, than their skill in the taking of Fortified Towns. Many times, although the number of the Enemies within, was far greater, and they had things necessary to oppose the Besiegers, and were lodged within such strong Towns and Walls, that it seemed a madness to offer to take them by force; yet the *Romans* did often sit down before such places, and when they had fortified themselves within their Works, they did undertake the Besieging of them with such success, that within a few days their Flags and Banners were advanced on the top of the Works. If the Town Walls were low, and the opposition not great, they took it usually by Assault with their Ladders. But if the Besieged were numerous,

and



and the ways to the Town easie, they raised high Towers of Planks and Beams, cover'd with raw Hides, which they did drag close to the Walls of the Besieged City. And then they brought on their Companies under their Bucklers to the Tower, upon which they did ascend by Stairs and Steps within, to the top, that was equal with the Walls; so that by that means they fought without the least disadvantage.

They had several ways to take Towns, according to the nature and disposition of the Ground, and the situation and strength of the Walls, they did accordingly imploy such Instruments and Engines as were most convenient. These are the chief Engines imployed in the Siege of Towns: *Agger*, was a high Mount, which they raised near the Wall with Earth and Stakes to support it: From the top of this Mount, they fought against the besieged, and killed every Man that did appear upon the Wall. The Stakes used in this occasion, were named *Valla*, and \* *Valli*. They commonly drew a Line round about the Besieged City, and built strong Castles and Towers at convenient distances, to keep off all correspondence with Foreigners; but when the Roman Army was not numerous, they fate down close before the Wall, and did neglect the great enclosure, that was required to surround a City, and to endeavour to enter into it by one place. They had many moveable Towers, made of Boards, and covered with raw Hides, to hinder them from burning, which they did drag upon Wheels near the Walls, to give the assault. They made their Approaches under a large Covering made of Hurdles and Planks, called *Vinea*. *Testudo*, was an Engine representing the

\* From hence comes *Inter-vallum* a space between the stakes or an interval of place or of time. *Coronâ cingebant muros.* *Loricæ*, were the Breast-works. *Tutores ambulatoire.*

J. Liff.

## Ch. II. Roman Curiosities.

the upper part of a Tortoise; under it the Souldiers hid themselves, when they either drew near the Walls, or undermined them. Sometimes these Engines were made of the Bucklers of the Souldiers joyned together. *Musculi*, were other Engines of Defence, to protect the Souldiers in making the Works for a general Assault. *Plutei*, were other Inventions, to bring the Souldiers to the Walls without danger. Their Mines were named *Cuniculi*.

The other Engines for Battery, were first \* *Balista*, which was made of Beams, Cords, Iron Bars and Skrews, in such a manner, that it did cast Darts of a considerable bigness into the City, which required but three Men to manage it. *Onager*, was an Engine to cast Stones. *Scorpio*, was another to send forth small Darts. Some do confound these two names, because they were almost of the same make, with this difference, the former was for Stones, and the latter for Darts. *Aries*, their Ram, was a noted Engine in War, made of several Beams; that which was on the top was headed with a large peice of Iron as a Rams head with Horns. The Souldiers did cast down the strongest Walls, by the frequent blows which they gave with it. *Malleoli*, were a kind of Arrows with a large Belly, full of Wild-fire, to burn any thing upon which it did light, and nothing was able to extinguish this Fire but Dust. *Falces Murales*, were other Engines to fasten upon the Wall, and pull down the stones.

When the Romans besieged a City, they did before the taking of it, desire the leave of the Tutelar Gods of the place, and invited them to dwell at Rome, promising unto them Temples, Altars, Sacrifices, &c. They were better Souldiers

\*Or *Catapulta*.

*Ammon. Marcell. lib. 23.*

*Cæsar de bello Gallico.*

*Virg. l. 9. Æneid.*



at Land, than at Sea, nevertheless, they have had great success, and have obtained famous Victories by their Ships, upon which they did endeavour to fight as at Land, by joyning their Ships together, and causing them to afford a firm standing. In the first *Punick War*, the *Romans* ventured their Fortunes in a Sea-fight against the *Carthaginians*. In process of time, they had People as expert at Sea, as at Land.

*Dedititii*, were such as were received to Quarter.

*Quia captivi coronati solebant uanire.*  
Agel. l. 7. c. 4.  
*Vel quia Corona militum circumstabat.*

When the Enemies were overcome, the *Romans* reduced them commonly to that estate, that if they had a will, they had no power to revolt from their obedience. When they did spare a City, and grant unto the People their lives, they sometimes sold them, *sub Coronâ*, under a Crown, which was placed upon their heads, when they were led to the Market. Sometimes they did cause the People of a City to pass without Arms, *sub jugum*, under a cross Spear, supported with two others, and representing a Gallows. Sometimes the Citizens, and the Nation that had been conquered, were driven out of their Habitations and their Dwellings, and the Land was granted by the *Roman* People to some old Souldiers, who had well deserved from them in the Wars. Such a place afterwards was named *Romana Colonia*. It was governed by a publick Council, composed of every Tenth Man, chosen out of all the number. There is a difference between a Colony, and *Oppidum Municipium*; for the latter was a certain Town that had obtained the Honour of being reckoned amongst the *Roman* Citizens, but none of them could claim any right to give his voice for the Election of Magistrates; nor was any of them to be burdened with the extraordinary Imposts. Besides the *Municipia* had particular Laws amongst them-

themselves, and were not bound to the observance of all the *Roman* Statutes.

Some *Municipia* were *cum Suffragio*, they sent to the Election of the *Roman* Magistrates. *Sigonius* notes, that *Jure Rom.* the *Municipes* were not to enjoy the same Priviledges in all things, as the Citizens, but afterwards it happened that these Municipal Towns did usurp by the favour of the Emperours all the Priviledges.

And because the *Romans* were the most powerful People of the World, several Cities and Nations did seek their friendship: These were afterwards named *Fœderati populi*, or *Fœderata civitates*. The frequent Alliances, which the *Romans* made with their Neighbours, did often administer occasions of new Quarrels, by consequence of new Conquest. For when these People, and their Friends, were grieved or oppressed by any Enemy, they did implore the assistance of the *Romans*, who were glad of such an opportunity of enlarging their Dominions. When the Kingdoms were subdued, they reduced them into Provinces of the *Roman* Empire, and if they suffered the Inhabitants to enjoy peaceably their Estates, they did lay upon them many yearly Tributes. Besides, the Tenth of all the Fruits of the Earth, called *Decuma*, they had an Impost named *Portorium*, upon all Goods Transported and Imported. We may take notice that the Money raised for the Publick use of the Empire, was gathered under the notion of *Tributum*, or *Vestigal*. *Tributum* was gathered from the Tribes of the People of *Rome*, either according to their abilities, or as Pole-Money, or by way of Tax called *Tributum temerarium*. When every pri-

These are the noted Weapons used in the War:  
*Verutum*, a kind of a sharp bar of Iron.  
*Ora ducis suffixa veruto.*  
*Sil. Ital. l. 17.*  
*Hasta*, a Javelin was a weapon of many Nations.  
*Pilum*, a Dart was only used by the *Romans*.  
*Phalarica*, was a Spanish Dart, describ'd by *Livius*, l. 1. and *Virgil*, l. 9.  
*Æneid.*  
*Soliferreum*, was another kind of Dart of the Spaniards.  
*Gesum*, was a Dart of the Gauls.  
— *Gallia* —

*binæque gesæ tenens animoso pectore satur.* Claud. *Lancea*, was a Lance like unto a Half Pike. *Sparus*, or *Sparum*, was a Countreymans weapon. *Agrestesque manus armat Sparum.* Virgil. *Imperata Pecunia.*



*Falces*, were commonly used in War by the Eastern People about their Chariots, that were armed with Sickles or Scythes round about. *Framæa*, was another kind of Dart. *Romphæa*, is taken either for a Dart or a Sword. The *Gladius*, or Sword, was the most Honourable Weapon; therefore it was given to the Emperours and Generals, as a Mark of Power and Authority. It did hang upon the right hand. *Jos. l. 3. de Bell. Judaico.* But the longer sort of Swords was on the left side. *Sarissa*, was a Javeline of the *Macedonians*. *Pugio*, a short Dagger. *Contus*, was another sort of Dart or Javeline, longer than the former. *Ferratâsque sudēs & acutâ cuspide contos expediunt. Virg. lib. 5. Æneid.* *Sagaris*, was a weapon of the *Scythians*, like unto our Javelines. *Sica*, was a short Sword, used by Thieves. *Acinaces*, was like the Cymiter of the *Turks*, and carried by the *Medes* and *Persians* in the War. *Sudēs*, were Sticks hardned in the flame, and sharp at the end. *Miscebant ustâ praelia nuda sude. Protert.* They had many names for their Bucklers, and their defensive Weapons. *Scutum* *Clypeus* and *Parma*, were the common; the first was large, the second was but little. *Galearia*, or *Galeæ*, or *Cudones*, were their Head-pieces of tuff Skins of Bears, and other wild Beasts. *Sil. Ital. lib. 16. Cerra*, was the Buckler of the *Africans*: And *Pelta* was a short and little Buckler of the *Amazons*. There were many more Weapons both Defensive and Offensive, in use among the Eastern People; but these are the names of the ordinary Arms.

vate persons was commanded to bring all the Gold and Silver, and cast it into the Treasury. *Vectigalia*, were raised upon the Provinces by way of Custom or Tythes, or from Salt, or by a Tax called *Vicesima*. *Macelleni*, was a Tribute or Toll taken in the Markets from things necessary to Mans Life. All these Tributes were farmed out commonly to some of the *Equestrian* Order, who were called *Publicani*, a name grown odious, because of the cruel Exactions of these men, & their inhumane dealings with the People of the Provinces. Every Head did pay a certain Tribute, and the Senate would sometimes lay upon them grievous Burthens, and exact large Sums of Money, according to the necessities of the Empire. Such people were afterwards named *Stipendiarii*, Tributaries to the *Romans*.

But we may take notice, that they did carefully treat every City according to its deservings. If the Inhabitants had resisted their Power more than the

rest, they were sure to suffer for it, and to receive such punishments, as the *Romans* thought they had deserved. By this means they did strike a fear into the minds of their Enemies, and obliged them to seek their friendship, and to yield to their encroaching Power, that they might not be reduced to the same estate.

It is no wonder, if their Armies were so successful, and their Souldiers so obedient: They had such an excellent, and severe Discipline to govern them, and such glorious Rewards assured to their virtuous behaviour, that they were thereby as much animated to seek the latter, as they were afraid of the punishments inflicted upon offenders. They had several sorts of Chastisements proportionable to the Souldiers faults: Sometimes when they had shamefully demeaned themselves, the General did dismiss them, and disband them, by taking away their Souldiers Girdle, and their Arms. Sometimes he did deprive them of their daily Salary: Such were said to be *are diruti*, deprived of their Pay, which was cast into the publick Treasury. *Censio hastaria*, was when the Souldier was commanded to resign up his Spear, and depart out of the Army. When the Company had lost their Banner, they were commanded to feed upon Barley-bread for several Months, and the Captain lost his Girdle, which was a notable disgrace to an Officer. If the Crime was but small, the Souldiers were forced to stand before the Generals Tent, with some marks of dishonour

rest, they were sure to suffer for it, and to receive such punishments, as the *Romans* thought they had deserved. By this means they did strike a fear into the minds of their Enemies, and obliged them to seek their friendship, and to yield to their encroaching Power, that they might not be reduced to the same estate.

*Triâ genera missionum, honesta dimissio, ignominiosa, & Causaria. Honestâ, when the War was ended, or when the Souldier had been in the War the full time of Warfare, or when he was grown old. Causaria, when the Souldier was fallen sick, lame, maimed or when by some accident he was disabled from serving in the War.*

*Ignominiosa dimissio*, was when he had committed such a Crime, as the *Romans* thought it a disgrace to maintain their quarrels by such a one. It was not lawful for Women to enter into the Roman Camp. *Quint. Declam. 3. De sodiando fossam corum exercitûs. Plutarch in Lucullo.*

upon



*Hibernare ex oppido.* Liv. lib. 26.  
*Venam solvere militi,* Gell. lib. 10.

*Fustuarium mereri.*  
*Fuste cadebatur qui aliquid surripuerat ex castris,* Sueton. Livius, l. 30.  
*Ignominia notati fuerunt, qui perdebant arma, ut Scutum, &c.* Liv. lib. 2.  
Polyb. lib. 6.

*Stipendium,* the ordinary Wages of a Souldier was in the beginning of the Empire, but 2 Obols, that is 2 d. 2 q. of our Money; of a Centurion 5 d. of a Horseman a drachma, i. e. 1 s. ob. Polyb. Afterwards a Souldiers pay a Denarius, 7 d. 2 q. And so of the rest proportionably.

upon their heads; or they dig half naked in the presence of the whole Army. Sometimes they were condemned to Winter abroad in the Fields, and not to come under a Roof in the sharpest weather. If a Souldier had been a Coward, or inconsiderate in his attempts, they did open a Vein, and draw some blood from him. These were the small punishments due to lesser Crimes; greater faults were chastised with Rods and Death. Sometimes they did cut off their Hands, whip them with Rods, beat them with Cudgels. All Run-aways were to lose their Heads without mercy. They did commonly Crucifie them as Slaves, if they were taken after that they had run to the Enemy, as *Livius* saith. And when there had been a grievous Mutiny, they did condemn either the tenth or the hundredth Man to Death: This was called *Exercitus*, or *Legionis Decimatio*, or *Centesimatio*. This strict observance of the Military Laws, preserved their Armies from Rebellion and Ruin, and caused every Souldier to obey his Orders, and follow his Leader.

The Rewards granted to the Couragious and Valiant Souldiers, were many, and suitable to their well-deservings. The meanest Souldiers were advanced to the Command of the Army, when they had done some brave Action. But besides these Offices of Profit and Honour, they received an increase of their Pay. Their General did bestow upon them Bracelets, a white Lance, Collers, and such like Ornaments to Honour their Virtue, with some distinction from the ordinary kind of Souldiers. There were also many sorts of Crowns

given

given to the brave Souldiers of the *Roman Army*. When a Captain had freed a City from the Siege of an Enemy, and had forced them to depart, the Citizens did bestow a Crown, not of Gold, or of any other precious Metal, but of Grass, upon him, by whose means they had been delivered. Nevertheless this Crown was look'd upon as the most Honourable. The Grass was to be gathered out of the City that had been freed from the Siege. *Civica Corona*, was a Crown given to a Roman for preserving a Citizen from the Enemies hands. It was made of Oak branches and leaves. When a Souldier had generously advanced his companions in an Assault, and gained the top of the Wall before them, he was honoured with a Crown of Gold, representing the Battlements of a City Wall. Another of the same substance was given to such, as did first enter into the Enemies Camp, and this was called *Castrensis Corona*. Thus after a Victory at Sea, the Admiral, named *Navium Praefectus*, gave Crowns of Gold to such as did enter first into the Ships of the Enemy. The Romans were very careful to reward and encourage Virtue, in those Men who did manage their Publick Affairs; or in such as were engaged to maintain their Quarrels. By this means they came to have the best Souldiers in the World. But the Rewards granted to the meanest sort of Souldiers, were nothing in comparison of the Honours and Recompenses, which they did bestow upon the generous and successful Commanders. After a famous Victory, the Army granted to their Generals this Title of Honour, *Imperator*. Afterwards they sent Letters adorned with Lawrel to the Senate, to require from them the Confirmation of that Title, with publick Processions and Prayers;

*Obsidionalis corona.* Polyb. lib. 5.  
*Herbam porrigere,* is to acknowledge the Victory.

*Muralis corona.*

*Corona navalis.*

*Saepe duces meritis bello tribuere coronas, Hunc cingit muralis bonus, hunc civica quercus nequit, hunc domitis ambit rostrata carinis.*



*Decernere supplicationes, or triumphum, to appoint these Processions, or the triumph to a Conquerour.*

Prayers; at which all the *Roman* People did assist in Pomp, marching to all the Temples of their Gods, to pray for the prosperity of their General. This was performed in his absence. At his return home, they sometimes received him in Triumph. In the lesser Triumph, named *Ovatio*, a Sheep was led before him up to the Capitol, where he did Sacrifice it to *Jupiter*. Then he was to enter into the City upon a Horse, crowned with a branch of Myrtle, because he had been successful, and victorious without much Blood-shed. The greater Triumph, was the most glorious in the World, and the greatest expression of Honour and Grandeur. It was allowed by the Senate, to their Generals abroad, when they had enlarged the Bounds of the Empire, and kill'd in encounters with the Enemy above 5000 Men. The General, with his Army, did enter into the City in great pomp. All the Souldiers were crowned with Lawrels, and cloathed with stately and rich Attire. The General, with a Triumphal Crown of pure Gold, which the Senate sent unto him, was to ride into the City upon a stately Chariot. Some have been drawn by strange Beasts, as Elephants, and Dromedaries. He was cloathed in a Purple Robe called *Trabea*, with a Tunick richly beset with Gold, Pearls, and Jewels, and a branch of Lawrel in his hand. Sometimes before, and sometimes after him, were led in Chains, the Captives, the Princes and Kings

Behind the Conquerour stood one to admonish him in this pomp, not to flatter himself with high conceits. And to his Chariot were tied a little Bell, and a Whip, to signifie unto him, that notwithstanding his Honours, if he did offend he should be punished as other Citizens, either with Stripes or death. The Conquerour was to offer his Crown and his Lawrel to *Jupiter*. *Rosin. Dabit ille Corona in gremio Jovis, &c.*

*Corona Triumphalis.*  
*He Triumphas circum mea tempora Lauri.*  
*Ovid. l. 2. Amor.*

who

who had been overcome and taken, with all their Spoils and Riches. All that could serve for ostentation, was then publicly carried in pomp, to Honour the Triumph of the Conquerour. The City being then full of all the Inhabitants of the Countrey round about, who did flock together, to be Eye-witnesses of the Glory of the *Roman* Empire, that then appeared to the World. The Senate, and all the Persons of Quality, were wont to welcome the Conquerour home at the Gates, and to lead him to the Capitol, through the Acclamations, and wonderful Rejoycings of all the People, that crowded to see him: When he came to the Capitol, he was there to sacrifice a Bull to *Jupiter*. And if he had been so happy, as to kill with his own hand a General of the Enemy in Battle, he took from him his Armour and Weapons, called then *Opima*, not *Optima Spolia*, and did dedicate them in the Temple of *Jupiter Feretrius*, causing them to be hung up in remembrance of his Valour and Success.

*Idant ante dices onerati colla catenis.*

*Quatuor in rivis aureis ibis equis. Ovid. i. e. Triumphalis.*

The Bull was to be White.

When the Conquerour passed through the Street, he sometimes cast Medals of Gold amongst the People, and diverted them many days with Publick Sports.

Afterwards, the Senate did cause at the Publick Charge \* *Arcus Triumphales*, stately Monuments of Triumph, to be erected in honour of the Victorious General, with Trophies of the Spoils, and Weapons of the Enemy.

*Vocabantur etiam Fornices.*

These *Trophæa*, or *Armorum Congeries*, were stately Piles erected of the Armours taken amongst the Spoils of the Enemy.

They



\* *Capitolinae*  
*dapes vocaban-*  
*tur.*

They did commonly conclude the Solemnity with a \* great Feast, unto which all Persons of Quality were invited.

*Martial. l. 12.*  
*Propter Alba-*  
*num vinum*  
*Ibi generosissi-*  
*imum.*

*Non Albana mihi sit comessatio tanti,*  
*Nec capitolina, pontificumque dapes.*

The End of the Fourth Book.

## The PREFACE.

**A**L L humane Sciences have flourish-  
ed amongst the Egyptians many  
Years. Abraham first brought un-  
to them the Rudiments of Philo-  
sophy, which his Grand-child Jacob fully  
taught unto them. His Son Joseph, a great  
Favourer of Learning, furnished their Priests  
with such Revenues as might entertain them  
in their Studies, and in the performance of  
their Offices. The Grecians, in the days of  
Solon, Pythagoras, Herodotus, and Plato,  
did fetch from Egypt all the knowledge of  
Nature, which rendred them so famous. But  
the Egyptian Priests, unto whom it belonged  
to teach, did not divulge their Doctrines  
without a shadow, or some dark Emblem.  
Their manner was to discover unto their Au-  
ditors, the Mysteries of God, and of Na-  
ture, in Hyeroglyphicks, which were cer-  
tain visible shapes and forms of Creatures,  
whose inclinations and dispositions did lead to  
the knowledge of the Truths, intended for  
Instruction. All their Divinity, Philosophy,  
and

*Εμβλημα ὅτι  
ἐμβάλλειν,  
quia inseritur  
ornatus gratia.*  
It is composed  
of a picture.  
and of a motto.  
*ἄνιγμα*, is an  
obscure Sen-  
tence, repre-  
senting things  
by Metaphors  
and Signs.  
*Ἱερογλυφικὴ*,  
is derived from  
*ἱερός*, and  
*γλύφειν*, be-  
cause this kind  
of writing was  
proper to holy  
things, and ho-  
ly persons.  
Only the  
Priests of E-  
gypt, did ex-  
press the My-  
steries of Na-  
ture, and of  
their Gods  
with Hierogly-  
phicks.



and their greatest Secrets, were comprehended in these ingenious Characters, for fear that they should be profaned by the Inquisition and Acquaintance of the Common People. The Learned in Antiquity seem not willing to make them share in any part of the profound Sciences; therefore Alexander was displeased at his Master Aristotle, for publishing some of his Treatises, that contain the Curiosities of Nature, in the common Language. Doubtless the Heathens had very good reasons to keep from the Vulgar some of their Mysteries; for they saw what we have experienced to our Sorrow, That too much Knowledge is as dangerous, as a stupid Ignorance; when such do possess it, who have not wisdom to make a right use of it. Sublime Mysteries in the shallow Pates of the Commonalty, do serve but to fill their Minds with lofty conceits of their own excellency. For, as their worldly Affairs cannot suffer them to make it their business to study, they can never attain but to the imperfect knowledge of a few Notions, which are apt to bewitch them with an invincible fancy of their own sufficiency, and to make them despise the wholesome Admonitions of their Teachers. I confess, we are not to oppose Gods Command of permitting the People to enjoy the benefit of his Holy Word, but I think it the concern of this divided Nation, to have

such

such prudent Ministers in every Parish, that can know what to Preach to their Auditors. I think it very dangerous, to declare indifferently any Mystery unto them. St. Paul's wisdom could provide Milk for Babes, as well as Strong Meats for grown Stomachs. Knowledge is to be fitted to the Capacities of every one, and some Truths are more useful concealed than divulged. It is neither just nor proper, that the sublime Inquiries of the Learned Brains, concerning many Mysteries, should be as ordinary as ABC. The wise Priests of the Egyptians, for this cause did veil their Knowledges of God, and Nature, under the shadow of their Hieroglyphicks, from the view of every Mechanick. But these ingenious Inventions were contrived, not only to hinder the sublime knowledge of Philosophy from being profaned, but also that they might abbreviate the diffused Notions of that Science, and fit them for a more easie comprehension, and a better retention of them in their Memories. Every Name is an abbreviation of a Thing, but it is not able to give such a perfect Idea of the Properties and hidden Qualities of the Things intimated, as the Picture of them in a witty Hieroglyphick. The Great Creatour of all things, hath been pleased to discover unto us in this manner his Divine Pleasure, and all the Excellencies of his Being. In the Old



*Testament the Mysteries of the Gospel were delivered to the Children of Israel in Types and Figures: And in the great Book of Nature, God teacheth us by the Mysteries Impressions of Himself, by Natural Hieroglyphicks, by certain significant Images of His Glorious Being. We may therefore say, that these witty Contrivances of the Egyptian Priests, were designed to bring Men to a more easie discovery of the meaning of all Gods Works in the World. They were as the Elements to enable us to understand the Glory, Power, Wisdom, Goodness, and the other Attributes of God.*

*These Hieroglyphicks are also useful for our Belief, and to perswade Men to embrace Vertue and Piety; for when they shall see Brute Beasts inclinable to good Manners, they cannot but think it a great disgrace to the reasonableness of their Nature, if they do suffer them to excel in this particular.*

*The Egyptians had also a design to render their Knowledge immortal, by these Inventions. I am certain for that purpose they did engrave their Hieroglyphicks upon Obelisks, upon Pillars of Marble, as Lucan saith:*

Nondum

*Nondum flumineos Memphis contexere libros  
Noverat, is saxis tantum volucresque feræque,  
Sculptaque servabant magicas animalia linguas.*

*But they did not only express Things, and some secret Knowledge, by their Hieroglyphicks, but also whole Sentences. They wrote all their Rules and Precepts, relating to the Worship of their Gods, or to the Government of the Kingdom, in this manner. I am informed by some worthy and credible Persons, who have been Factors in India, that at this day there are three or four Nations, whose Languages are as different as Greek and Hebrew, and yet they understand the Writings of one another. So that what one writes in one Language, the other can read in another; which cannot be, but by certain Hieroglyphicks, or Universal Characters, representing the shapes of things, which are known to Men of all Nations and Tongues. It is not long since the Learned Bochartus had a Writing of this Nature sent to him, from an Eminent Person of the Court of France, for him to interpret. But that we may treat of these Hieroglyphicks with order, we shall first view those*



# The PREFACE.

those that relate to God, and his outward Works. Secondly, those that concern Man. Thirdly, we shall consider several other Inventions of this kind, concerning Birds, Beasts and Fishes, &c.



## A Short COLLECTION

OF THE FAMOUS

Mysteries of the EGYPTIANS

NAMED

HIEROGLYPHICKS.

BOOK V.

CHAP. I.

Of God and his Works.

**T**He Egyptians look'd upon the World as the great Image of God. One of their Divinities was named *Kneph*: *Jupiter est quodcunque vides.* He was represented as a beautiful Man with Feathers upon his Head, a Girdle, and a Scepter in his Hand; out of his Mouth proceeded an Egg, which was the *Hieroglyphick* of the World. For the Shell of it expresseth very well the Heavens, that do shut in all visible things on every side; the White is an Emblem of the Air and Water; the Yellow of the Earth, which contains in it a secret virtue, that causeth it to produce living Creatures, by the assistance of a Natural Heat. Its coming forth out of the Mouth, shews how he is the great Creatour of the Universe, and how all visible Beings have been formed by the Power of the Eternal Word of God.

*Εγγύς γὰρ ἐστὶν ἀνθρώποισιν ἔοντες Ἀθάνατοι λέγουσιν.* *Hesiod. of Gods Providence.*



They did also picture Almighty God, as the Body of a man covered with a long Garment, bearing on the top the head of a Hawk : For the excellency, courage, nimbleness, and good qualities of this Bird, do shadow out unto us the incomprehensible Perfections of its Great Creator. The Sun was also represented by this Bird, that is a perfect Emblem of its Powerful Influences in the World. Some observe, that this Creature can steadfastly look on the Sun, and that the Bones of it do draw to them the Metal of the Sun, Gold ; as the Load-stone, Iron. God was also adored in the form of a Crocodile, because that Creature only is without Tongue. The witty *Egyptians* therefore did represent by it, how God beholds all things in Heaven and Earth with a profound silence.

Cal. Rhodigin.

The Capacious Heaven, they understood to be an expression of his Divine Majesty ; therefore some of the *Egyptians* did adore the Circle of the Heavens. The Light is an Emblem of his Wisdom ; the Roundness of the Elements, of his power and Perfections, and the Celestial Heat, of the tenderness of his Love.

Ἀτὰρ προφε-  
ρέσατον ἄλλων  
Ἐρπεσῶν βα-  
σιλῆα τό μιν  
δέμας ὀξύκα-  
ρην ὅ ξανθὸς  
ὅτι τρία δῶρα  
φέρων μῆκος  
τε καὶ ἰσὺν.  
Nicand.

The *Egyptians* sometimes represented the Providence of God, by a Basilisk, with a Hawks head and eyes, because there is no other Creature fuller of spirits and vigour. It is said, that it kills at a distance, only by sending out of its eyes a secret poyson, which it conveys to the Creature with whom it is displeased.

The Power of God they did express by *Janus*, with three heads and a Body, having neither hands nor feet ; because Almighty God governs all things, only by his Wisdom and Pleasure. He needs no visible Members to act in the World, and

and produce his Wonders ; all the Elements, and the most Rebellious Creatures, shall fulfil his Divine Pleasure against their will.

To express the effects of Gods power in nature, the *Egyptians* painted a Man with a multitude of hands, stretching them out upon the World.

The Providence of God, or the Favour of Gods Providence, was represented by a great Star in the Air ; because it is often clouded with adversity, and never shines long upon us without interruption. And because God hath hid the secrets of his Divine Nature in the Works, that appear to our eyes, the *Egyptian* Priests did represent him by a Man sitting upon his heels, with all his lower parts covered.

The *Phoenicians*, who were famous Merchants, and scarce knew any other God besides their Gold, painted their Idols with large Purfes at their sides, full of Money. *Jupiter* was sometimes represented without Ears, to express how God seems not to listen nor take notice of the Profaneness of Men, nor of their impious Discourses. One hundred hands were given to him, & as many feet to shew the multiplicity of Effects which proceed from his Agency, and how he sustains all this from falling into a confusion.

The Goddess *Isis* was full of Dugs to signifie the Benefits that Men do receive from the happy Influences of the Moon, which was worshipped by the Statue of *Isis* in *Egypt*. In the City of *Sai* this Goddess had a famous Temple, where was to be seen this Inscription, *I am all that was, that is, and that shall be, my Veil no Mortal hath yet uncovered.* These Heathens did profanely ascribe to their breathless Idols, and to their Prototypes, that which only belongs to Almighty God, the invisible Creator.

Quisquis habet  
nummos securâ  
navigat aurâ,  
fortunâmq; suo  
temperet arbi-  
trio, Ocives ci-  
ves, querenda  
pecunia pri-  
mum est. Vir-  
tus post num-  
mos: Hæc Ja-  
nus ab imo per-  
docet: Hæc re-  
citant Juve-  
nes dictata se-  
nesque, Horat.  
lib I. Ep. I.

Plutarch. in  
Isid. & Osirid.



ἡλίου ὁ  
παντ' ἐρεῖς,  
καὶ παντ' ἐπα-  
κέρεις. Hom.

The Sun, the most glorious of all visible Beings, was adored as their chief God, and represented sitting upon a Lion, with Rayes of Light about his head, and a bundle of Ears of Corn in one hand, to express the Power and Goodness of the Sun, that causeth all the Fruits of the Earth to bring forth their increase.

The perpetuity and durance of the Heavens, was signified by an Heart, placed upon a Chafing-dish of burning Coals, where it did remain, without receiving any prejudice: Thereby these wise *Egyptians* did intend to intimate unto us, how the World, and the Heavens subsist intire, notwithstanding those powerful Elements and Beings, that do struggle together, and dispute the place one with another.

The Sun was also pictured in this manner; a beautiful young Gallant, standing half naked in a Ship neatly trimmed, supported on the back of a great Crocodile, with flames of fire round about it. These several particulars are mysterious expressions of the power and estate of the Sun in this lower World. The swiftness of his Motion was shadowed by a winged Horse, running a Race. A Beetle, a vile Insect, was put to signifie the Sun: This kind of Beetle bears the perfect Image of a Cats-head. Now the Naturalists have observed, that Cats do see best, when the Sun approaches, and that their Eye-sight decays, as it goes down in the evening. The *Egyptians* did also put the rarest of all Birds, to express the Sun, the rarest of all visible Beings; for they painted a Phoenix to be the *Hieroglyphick* of it, as they did a Raddish and an Onion to express the Moon.

A *Cynocephalus*, was also the *Enigm* of the Moon; for by the different postures of this strange Animal,

Therefore  
call'd αἰλуро-  
μόρφο.

Animal, the different Motions of the Moon are signified. To express the rising and increase of it, it was painted standing right up, upon its hindermost feet; and to shew the decrease, this Beast was laid upon its back as dead, for Naturalists do observe, that the Apes sympathize with the Moon; therefore some were nourished in *Egypt* by the Learned, for them to discover more easily the Mysteries relating to the Moon, & the time of its Conjunction with, and Opposition to the Sun. A Cat was another *Hieroglyphick* of the Moon, for that cause Cats were so highly honoured amongst the *Egyptians*, as to receive their Sacrifices and their Devotions, and to have stately Temples erected in honour of them. It seems that their witty Inventions occasioned the extravagancy of their Devotion, & rendred them ridiculous to all Nations; for when they were possessed with an Opinion, that God was to be adored in those Creatures where he manifested himself, they fondly abused that homage, which was only due unto him, by ascribing it to the vilest Beings.

The World was represented by a round Temple, because Divine Majesty hath created it for his own Glory; to receive in it the Respects of all Creatures, and because it appears like a large and a beautiful Edifice, excellently well adorned, supported by the Power of God, covered with the Heavens, and distinguished into several apartments. But to express the Harmony and rare correspondency that is in the World, between the several parts, that compass it, they did put the Picture of *Pan*, with two Horns upon his head, and a Rank of seven slender Pipes in his hand, so joyned together, that their Musick could make a pleasant Consort. The two Horns are taken for the



the Sun, and the Garment of a Leopard Skin about his shoulders, did represent the beautiful variety of the Stars. The ordinary *Hieroglyphick* of the World, was a Globe, in which were represented the Circles of the *Zodiack*, with the Signs in it, and round about, a multitude of Stars. This Globe was supported upon the back of a Man upon his Knees, which were covered with his long Garment, to shew how the World is upheld by the Power of God, who seems to be covered to the lower Ranks of Creatures, with divers Emblems and dark shadows.

When they intended to point out the continual mutation of Creatures, and the change of one Being into another into the World, they did put a Snake representing an Orb, biting and devouring its Tail, because the World feeds upon it self, and receives from it self a continual supply of those things that Time consumeth. *Claudian* was acquainted with this *Hieroglyphick*, which he doth ingeniously express:

*Perpetuumq; virens squammis, caudamque reducto  
Ore vorans, tacito relegens exordia morsu.*

The Year was also signified by a Serpent, which bit his tail; because it doth run round, and end where it begins.

The world was also represented in the Temple of *Serapis* in *Egypt*, which stood in the City of *Alexandria*, by the Image of this God, made of all sorts of Metals, of such a prodigious bigness, that it filled the Temple and reach'd with the head to the Roof, and with the hand to both sides. The Golden Head of this Idol did signifie the Heavens; the Shoulders and Stomach the Air; the Belly, the Sea; and the Earth was expressed by the Feet, as the Idol speaks of it self. *Elii*

Εἰμὶ θεὸς τοῖσι, δέμας οἷον κατὰ εἶπω,  
Οὐρανὸν κόσμον κεφαλῇ, γαστήρ δὲ θάλασσα,  
Γαῖα δὲ μοι πόδες ἐσσι, τὰ δ' ἔα' ἐν αἰθέρι κείται,  
Ὅμμασι τηλαυγὲς λαμπρὸν φάσος Ἡελίοιο.

The excellent agreement of the Elements in the Generation of Creatures, was represented by an Otter, or an Ostrich, because they subsist by, and in two Elements.

Here it will be not amiss, to examin a difficulty, which we do frequently meet with in the Heathenish Authors, as in these Verses Of *Lucan*:

*Ignotum vobis Arabes venistis in orbem,  
Umbras mirati nemorum non ire sinistras.*

The Right Hand and the left Hand of the World are often mentioned. There is a dispute amongst the Learned concerning this particular. But it is certain, that the difference proceeds from their different manner of beholding the Sun and the Stars. The Philosophers, as *Aristotle* and *Plato*, do make the East to be the Right Hand, and the West to be the Left, because they consider the strength of the Stars, and of Nature, which is far greater in the Oriental parts, than in the Occidental, because there is the beginning of Motion, or because the Philosophers and Astrologers did continually observe the Motion of the Stars, and the Northern Pole, which cause them to stand in such a manner, that the East was on the right hand, and the West on their left. Now the Poets adore the Rising Sun, therefore to them the South is on their right hand, and the North

Περὶ ἀριστερῆς καὶ  
πλατῶν, καὶ  
ἀριστοτέλης  
δεξιὰ τὸν κόσ-  
μον ἔφασκεν εἶναι  
τὰ ἑωτὰ, ἀπὸ  
ὧν ἀρχὴν εἶναι  
τὴν κινήσεως,  
ἀριστερὰ τὰ  
ἐσπέρια. Gal-  
len.



Nevertheless  
*avis sinistra*  
was esteemed  
a fortunate  
Omen, and  
*intonuit læ-*  
*vum*, i. e. a  
happy sign  
hath appeared,  
because the  
left hand to  
the *Augures*  
was the right  
hand to the  
God that gave  
the sign.

*Jer. 1. 14.*  
and *4. 6, &c.*

North on their left. The *Augures*, and the *Egyptian* Priests did thus consider the Sun, in making their Observations, therefore the left hand of the World, in all their Writings, is the North, and the right hand is the South; from hence it is, that *sinister*, the left, signifies unhappy: For the Heathens lodged all the Evil Dæmons under the Northern Pole, and in those frozen Climates, that are subject to it; whereas they imagined, that the good *Genii* did commonly converse in the Southern Countries. The Holy Scripture seems to favour this Opinion, when it saith that *All evil shall come from the North*; and in another place, *From the North all evils shall flow upon the Earth*. It is certain, that the Northern Nations are more War-like, more fierce and cruel, than the Southern People, because the coldness of the Air hardens both their Minds and Bodies: All the Armies of People, that have over-run and destroyed the World, proceeded from the North. The *Goths* and *Vandals*, and before them the *Scythians* in *Asia*, the *Normans*, the *Huns* and *Longobards*, the *Turks* and *Tartars*, have plagued these Southern Nations, and forced them out of their Dwellings. The *Saracens* and *Romans* may be excepted; but the latter may be reckoned amongst our Northern People, and the former never made any great progress in their Conquests, until the *Turks*, and other *Scythian* Nations, had mingled amongst them.

At the Entry of all the Temples of *Egypt*, a *Sphinx* was to be seen, which was to intimate, that all the Gods there worshipped, were mysteriously represented, and that the common People could never understand the meaning of all the Images, and their postures, without an Interpreter.

A

A Lion wiping out with its Tail the impressions of its Feet, was the *Hieroglyphick* of the great Creatour, covering over the Marks of his Divinity by the Works of Nature, and hiding his immediate Power by the visible Agency of inferior Beings. It is reported of the Bear, that Nature hath taught unto it that cunning, to slide in backward into its Den, for fear of being discovered by the greedy Hunter.

A wicked Angel is signified by a Viper; for as the Poyson of Vipers is quick and powerful, so those destroying Spirits are nimble, in bringing to pass the ruine of Mankind, and nothing can oppose them, but the Grace and Power of God.

The *Egyptians* did put a Vulture to express Nature; for the Naturalists tell us, that this kind of Bird conceives not according to the usual manner, by Copulation with a Male, for they are all Females; they do therefore bring forth Eggs, by receiving into their Bodies the Northern Wind, or as some say the Western, which causeth them presently to conceive. Thus Nature brings forth many Creatures by extraordinary means, not well known to us.

*Diana*, or the Moon, was represented with three Heads, the one of a Dog, the second of a Horse, and the third of a Man, to shew the different Effects of the Moon, in Heaven, in Earth, and in Hell, or in the bosom of the Earth.

*Wisdom*, was painted as a beautiful Woman with four Ears, and four Hands, but with one Tongue, which was hid within her lips, that were shut close.

We may here take notice, that when the Priests of *Egypt* prayed to the Gods, they appeared in black

Τὸ λέοντος  
ἵχνη ζυγῆς;  
Do'st seek the  
paths of a  
Lion? *Prov.*

When it is in  
its full, it ri-  
pens the  
Fruits of the  
Earth, there-  
fore it had an  
ear of Corn in  
one hand.



black Cloaths, whereas other Nations made their addressees only to the infernal Spirits, with Garments of that colour.

*Truth*, was expressed by a Heart upon the Lips of a Man.

*Unity* and *Wisdom*, were represented by the Sun, and its beautiful Beams; *Peace* and *Worldly Felicity*, by the fruitful Olive-tree; *Liberty* and *Pleasure*, by the Vine; *Chastity*, by Beans; a *Plentiful Increase*, by Mustard Seed, that grows up into many branches.

*Argus*, with a Head full of Eyes, did signify this great World. The Eyes of our Creator are every where, all things do take notice and are witnesses of our behaviour.

In the City of *Troy* stood an Image of a Man, which had three Eyes in the Forehead, to express the Providence of God, that is acquainted with all our actions.

The four *Elements* suspended in the Air, were intimated by *Juno*, hang'd up by *Jupiter* in the Skie, with weights at her Feet.

The Heavens were painted as a beautiful young Man, with a Scepter in his right hand, the Sun and Moon in his Breast, a Crown upon his head, a Garment adorned with Stars without number, training to the ground, and an Urn full of Fire in his left hand, sending up a great flame with a burning heart in the middle. This Picture requires as large a Commentary to expound every draught of the Pencil, as the Physical Descriptions & Expositions of the Philosophers: for there is scarce any thing to be said of Heaven, but is contained in these compendious *Hieroglyphicks*.

The Youthful Face of the Heavens, intimates their immutability, constancy, and uncorruptible  
Glory

Glory that never falls to decay. The Scepter and Crown signify the Dominion and Power that the Celestial Globes do exercise upon the inferiour Beings. The Sun and Moon in the Breast, point at the two beautiful Luminaries that shine in the Firmament, and that are the immediate Causes of Life and Motion, and the Means by which God produces, so many Wonders in the World. The pot full of flames, with a burning heart that never consumes, shews, that the Almighty Power of God restrains the enmity and seeming discord of the Elements, from producing a confusion, &c.

The Relation between Heaven and Earth, was express'd by a Man, with hands tyed with a Chain that was let down from the Clouds, for there is nothing here below never so great and powerful, but is held by a secret Chain, by which the Divine Providence can turn and wind it at pleasure.

All the Images of the Gods were mysterious *Hieroglyphicks*, invented by ingenious Men, to express some Mysteries which they would not reveal to the People.

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## CHAP. II.

*Of Man, and Things relating to him.*

**M**Ans Condition in the World, was expressed by these Five *Hieroglyphicks*; the Head of a young Infant, an old Mans Head, a Hawk, a Fish, and a River-horse. The Infant and the gray Hairs, do signify his Death, which succeeds his Birth; the Hawk, God's love to Man; the Fish, his Death and Burial; and the River-horse, the irresistible power of Death, that spares no body.



See Munster  
Cosmog.  
Leonum animi  
index Cauda,  
sicut & equo-  
rum aures, vis  
summa in pe-  
ctore. Plin.  
Nat. Hist. l. 8.  
Βεβρωκὼς  
κρείων τε καὶ  
αἰματῶ.  
Theocrit. of a  
Lion.

Pliny mentions  
many wonder-  
ful things of  
them. Hist.  
Nat. lib. 8.  
Ἀείδειν ἐπέοι-  
κον ἀπειρεσί-  
ων ἐλεφάντων.  
κείνα γὰρ ἐν γυ-  
νύσσιν ὡς ἑταί-  
ρα δόξα.  
Oppian. de  
venatione.

A furious Man, was intimated by a Lion eating up his Prey. A Religious Man, by a Lion running from a Cock. A Whore by a Lion with a Womans Head, because her Countenance is fair, her Speech most pleasant, and her Allurements powerful, but her Nature is fierce and cruel, and she intends only to prey upon both Body and Estate. A merciful Man, was painted by a Lion having compassion on a Lamb lying at his feet. The fury and impatiency of a Lover, by a Lion devouring a Heart.

A King was signified by an Elephant, because this Beast is very Noble in his carriage, and can never bow the Knee; besides, he is a great enemy of Serpents, as Princes must be of Thieves & Robbers, who are the Serpents of a Commonwealth. The Elephants are very bountiful; for they will deliver into the hands of their Favourites, such things as they can get. The Elephant is very temperate and just, a great enemy of Hogs and filthy Creatures. He seems to have a greater measure of Knowledge and Judgment bestowed upon him, than other Brutes; and it is reported, that he doth worship every new Moon towards Heaven, and expresse by his outward actions, some sense of a Supreme Being; therefore he was the *Hieroglyphick* of Piety, as well as of a kind and harmless Nature, for the Elephant never offends Creatures, that are not hurtful of themselves. He will march amongst innocent Lambs, without offering the least injury to them; whereas if he be offended, he will spare nothing, and dread no danger, that he might seek a revenge: For that purpose, some say, that Nature hath provided the Elephant with two Hearts, the one inclines him to Peace, Mercy, and Goodness; the other, when

when he is affronted, moves him to take Vengeance. All these Observations of the Elephant, caused the *Egyptian* Wise-men to make him the *Hieroglyphick* of a good King, who is a promoter of Justice, a Protector of Peace, a Friend of all moral Vertues, an Enemy of voluptuous Swine. He is harmless amongst Lambs, unmerciful to Dogs, courageous in the prosecution of his just designs, resolute in overcoming difficulties, merciful to the humble, and severe to such as do withstand his Royal Authority and Power.

A Priest, or a Man whose Office obliged him to give his attendance in the Service of the Gods, was expressed by a *Cynocephalus*, riding upon a Fish in the River. The Priests of *Egypt* did abstain from all kind of Fish. Some have thought, that this *Hieroglyphick* therefore did signifie abstinence, which was thereby recommended to such Persons. I rather think, that the River is the unconstant World, the Fishes are the Passions of the Soul and the Pleasures of the Body, which such must master and overcome, who intend to offer acceptable Sacrifices to Almighty God, and be worthy of that most Divine Office of Priesthood.

A Learned and an accomplished Man was signified by a Stag, lying upon its side, chewing its Meat. The Horns of this Beast are the *Hieroglyphicks* of Power, Authority, and Dignity, unto which such deserve to be promoted.

A cunning Server of Times, was expressed by a Hedge-hog, because this Creature hath always two or three holes, where it retreats; when the Wind is cold and boisterous at one hole, it creeps to the other, and thus it changeth its dwelling with the weather.

ἐλάφειος ἀνὴρ  
a timorous  
man. Pro-  
φουζακινῆς ἐ-  
λάφοισιν ἰοῦ-  
κισαν, of the  
Trojans in Ho-  
mer. Il. N. 3.  
ἀβληχεῖν  
κρεσσὴν καὶ  
δύμος ἔσθαι  
ἀναλκις.  
Oppian.



A Babbler, an Enemy of good Manners, and a Prophane Person, were represented by a grunting Hog, whereof the filthy disposition caused it to be hated by all the Eastern People, insomuch that it was a great Crime, for some Priests, who did wait upon the Altars of the Gods, to touch a Hog. A voluptuous Man, living in ease and carelessness, had the honour also to be expressed by this Animal. Some Nations did Sacrifice a Hog for such as grew mad, and when any had kill'd a Man, and was tormented with the Furies of his Conscience for his Crime; he did commonly to satisfy the angry Divinities, burn Sucking Pigs upon the Altars, and wash his hands with their Blood. They imagined that the foul stains of Murder, were thereby washed away, as you may see in these Verses.

Therefore  
Plant. saith to  
a Fool, *Porcum*  
*immola.* Prov.

Apollon. lib. 4. *Πρῶτα μὲν ἀτρέστοιο λυτήριον ἦν φόνοιο,  
Τειναμένη καθύπερθε, σὺδς τέκθ', ἥς ἔτι μαζοῖ  
Πλήμυρον λοχίης ἐν νηδύθ', αἵματι χεῖρας  
Τέγγεν, ὀπιμήγυστα δέβλυ.*

*Προβάτις βί-  
ον ζῶν.* Prov. To live like a  
Fool. A Man with an excellent faculty of Learning, was signified by a She Goat, because that Creature hath a very acute hearing.

*Lupus aqui-  
lam fugit, and  
Lupus ante  
clamorem festi-  
nat.* Prov. Of a timorous  
Man.

A Fool was exprest by a Sheep, therefore *oviles mores*, are stupid and silly customs, because there is no Beast simpler than Sheep; but the Ram was the *Hieroglyphick* of a good Governour, and of War.

The shameful Manners of a Whore were intimated by a Wolf; from hence therefore *Lupa* signifies such an impudent Woman, and *Lupanaria* a Bawly-house.

A fearful and a timorous Man, was also represented by a Wolf, for the least accident will startle this

this Beast, and although it wants not courage to encounter with an Enemy, it is afraid of a Stone.

A Man encompassed in with difficulties and troubles, was signified by one who held a Wolf fast by the Ears.

An unconstant Fellow was expressed by a *Hyena*, a Beast mentioned by *Plinius*, of the colour and bigness of a Wolf. It is of the Male Sex one year, and the next it becomes a Female, as *Tertullian* witnesseth, *Hyenam si observes, sexus animalis est, marem & foeminam alternat.* This Creature was also put to signify a brave Courage, that can defie all difficulties, and look upon the frowns of fortune with a generous contempt; for, as the Naturalists do say, that the skin of this Animal can procure unto us the priviledge of passing through the greatest dangers, without harm, the Man so well resolved, and so well strengthened against the attempts of Adversity, can receive no damage from those things that bring others to destruction.

Lib. 8. cap. 30.

*Φράζο μελο-  
φόνον τε λύκον  
δυσδεκατ'  
αὐδὲς ὑαίνα  
τ' μὲν ποιμνί-  
ων κ' αἰπολί-  
ων ὀλετῆρα  
τὼ δ' ἐχ-  
δρὼ σκυλά-  
καςιν, ἀρει-  
τέροισε κύ-  
νεσσιν.* Oppian  
de Venat. l. 3.

A great Hypocrite, or a notable dissembler of wicked Intentions, was expressed by a Leopard, because this Beast doth craftily dissemble, & hide its head from being seen, that it might with less difficulty catch its silly prey; for the Beasts are as much frightened at it, as they are taken with the pleasant scent of its Body. When therefore they come towards it, to delight themselves with the perfume that it yields; it will cover the Head with its Paws, until they come within its reach.

Plin. l. 8. Hist.  
Nat. cap. 17.

*Θάνατον παρ-  
δάλεως ὑπο-  
κρίνεται.* Prov. Of one that  
dissembles to  
do mischief.

An incorrigible Person was also expressed by a Leopards Skin, because there are such spots in it, that no art can remove or whiten.



*Asinus Egypti-  
us, Prov. a  
great Dunce.*

A stupid and ignorant Fellow, an enemy to Piety and Religion, was signified by an Ass.

The Basilisk was often placed in the presence of the Gods, at their feet, or about their middle, or winding their Tails upon their Heads, to signify their immortality, for this Serpent is of a long life. The Kings of Egypt had Asps usually represented upon their Crowns, to express the holiness of their Persons, whom none ought to dishonour or injure without a signal punishment, for they are the most Sacred Images and Lientenants of God upon Earth; and also to signify that he that did rise up against the Prince, did encounter with a Serpent, and should meet with nothing but venomous and deadly repulses. A Powerful and a Warlike Prince, was signified by a Serpent in an Orb, carefully looking to every thing within its Sphere. The wisdom of this Creature shews how necessary wisdom is in the Government of Kingdoms and States.

When the Egyptians intended to express an evil Effect out of a good Cause well designed, they did put a Bird called *Ibis* and a Basilisk together, for they do say, that out of the Egg of an *Ibis* the Basilisk doth often proceed; for that reason they break all such Eggs when they find them, for fear that they should increase the number of such venomous Serpents.

*Crocodyli lacry-  
mæ, are de-  
centful tears.*

A slothful Man was signified by a Crocodile, bearing on the head the feather of an *Ibis*, for it hath such a secret power upon the Crocodile, that when its Body is strok'd with it, this Serpent, that is naturally cruel and rapacious, loseth its former dispositions, and becomes extreme slothful and idle for a time.

A Reformation, or the Resurrection was represented by a Phoenix that riseth out of its Ashes, when it hath been consumed by the violence of the Sun-beams, as it is reported.

Good Parents were expressed by the Pelican, that casts it self into the Flames kindled about the Nest where her young doth lye, to deliver them from the eminent danger.

The Hawk is the Hieroglyphick of natural Life, because it lives many years.

An old Musician is commonly represented by a Swan, because they say, that when this Bird is at the Eve of its death, it takes its farewell of the World, by singing most melodious Tunes.

The purity, and noble disposition of the Mind, was signified by a Cock, for there is no Bird of a more generous, and braver Courage, undaunted at the sight of eminent dangers.

A seasonable silence, is intimated by the Picture of a wild Goose; for it is reported by *Ammanus*, that when this Bird flies over the Mountains, where great numbers of Eagles do make their abode, knowing their natural inability of keeping silence, they take into their Bills a Stone, which hinders them from making a noise, and when they are out of danger they let it fall.

An impious Wretch, was represented by the *Hippopotamus*, a Creature that lives in the Water as well as in the Air, and is like unto a Horse; for it is so wicked, that it will kill Father and Mother, and tear them in pieces with its Teeth.

An ignorant Fellow, who was not acquainted with the manner of living in the World, was painted with an Asses head, and Asses Ears. The Egyptians were wont to put the Heads of Animals upon Mens Bodies, to express the inclinations

*Phœnicerarior,  
Prov. Plu. of  
a very rare  
thing.*

*Dulcia defectâ  
modulatur car-  
mina lingua,  
Cantator cyc-  
nus funeris  
ipse sui. Mart.  
l. 1. 3. Epig. 77.  
Κύκνοι μαντι-  
πόλοι γόνυ  
ὑστατον ἀείδον-  
τες. Oppian.  
de Venat.*

*Plin. l. 8. c. 25.*

*Asini caput ne  
laues nitro.  
Pro. Don't  
spend your  
Money and la-  
bour upon an  
Asses head.*



and dispositions of those Persons, who were like unto such Beasts.

An honest Man did carry his Heart hanging by a Chain upon his Breast.

The life of a Religious Man was expressed by the Palm-tree, whereof the Root is unpleasant to look upon, but the Fruits and Branches are grateful both to the Eye, and to the Taste.

The Priests of Egypt did wear nothing but Paper Shoes, therefore it was the Hieroglyphick of Priesthood amongst them.

The Nature of Man, was represented by a Woman, having her Hair standing straight up, and shewing the Image of a Tree turned upside down. The Hair is in lieu of the Roots; this therefore declares how our Countrey is Heaven, from whence we have derived our beginning, and thither must our affections and endeavours tend.

An Ape, mentioned before, was an odious Creature, employed in the Hieroglyphicks to express the Vices of Men. To signify a Dissembler and a crafty Fellow, afraid to discover the Vices and Weaknesses of his Person, the Egyptians painted an Ape pissing, and covering its excrement. For this kind of Creature is careful to hide and bury the dung that proceeds from it. An Ape also signifies an impudent and a wicked Fellow, and an admirer of himself.

The Ants are excellent Creatures, full of industry, labourious, provident, ready to give their assistance to their Fellows. They were therefore put to express good and laborious Men diligent in their Callings. But to shew a Countrey destroyed by Sicknes or War, the Egyptian Priests did put a few Ants near an Herb called *Origani*, a kind of Penny-Royal, of such a strong scent,

that

that the Ants hate to come near it. We read therefore, that it was the policy of the Eastern Farmers, when they laboured to preserve their Corn from these kind of Vermin, they covered it with *Origani*. Thus the Leopards do abominate the smell of Garlick. The Wolves hate an Herb called *Gilla*, and the Owls Plantane; because these Herbs have a virtue contrary to the nature of these Creatures. A very sober Man was represented by a wild Goat, for it is reported of this Animal, that lives in the Desert places not frequented, and on the tops of high Mountains and Rocks, that it seldom drinks, and can subsist a long while without the assistance of any water.

A Tiger is a most cruel Animal, therefore it signifies a savage Nature, cruel, revengeful, a hater of goodness; for it is reported of the Tiger, that it falls into an impatient rage when it hears the sound of any Musical Instrument.

The Camel, is a very useful Animal, strong, laborious, and very docile; therefore it expresseth a rich Man and a good Subject, that submits to the command of his Superiours; and because this Creature hath so great respect for its Parents as to refuse Copulation with them, a Camel is a Hieroglyphick of filial Reverence.

A Fox is noted for its craftiness, therefore it is the Emblem of a subtil Fellow, full of wicked intentions.

A good Choice was expressed by a Mouse or a Rat; for these kind of Vermin can by their smell discern and find out the best Cheese or Apple amongst a great many.

The Serpent, named *Dipsas*, caused by its biting such a thirst, that nothing is able to appease it; therefore this Reptile is put to signify an

*Camelus Sal-*  
*tat.* Prov. of  
a Countrey  
Fellow that  
would dance.

*Nunquam te*  
*fallace animi*  
*sub vulpe la-*  
*tentes.* Horat.

*Mūs αἰετι-*  
*πὶ οὐκ ὀφεί-*  
*λει.* Prov.

of one that is  
narrowly esca-  
ped from a  
danger which  
he doth not  
labour to shun,  
for pitch is  
poison to ver-  
min. Theocrit.

unfa-



*Pro. of one that escapes out of one danger, and falls into another greater, kills one enemy and raises many. Ovid.*

unsatisfied desire and greediness of any thing.

The *Hydra* is the *Hieroglyphick* of an envious Soul, for as this Serpent proceeded from corruption and mud, so the Persons that entertain this base and ungrateful passion in their Breasts are of such a sordid disposition, that none will judge them made up but of mud and baseness. For that reason the witty Poet hath invented, that Envy lodges in the lowest Valleys, and hides its head amongst the most contemptible Stuff. To signify that Piety is to be preferred to Impiety, and Religion to Atheism and the Contempt of a Superiour Power, they did picture a Scepter, having on the top a Storks head, and supported upon the hoof of a River-horse. The Stork is an Emblem of Piety, which the Scepter should maintain, and support above the reach of profaneness, intimated by the hoof of the River-horse; for this Animal is cruel and rapacious, it hath no regard of its Parents, but inhumanely murders them in its rage. The Prince that will live in safety, must keep such impious wretches, as may be compared to this Brute, under, and not suffer them to rise either in riches or power; whereas it is his interest to promote Vertue, Piety, and Religion, and give encouragement to such in whom they are to be seen.

An Eagle is a noble Bird, therefore it signifies a brave disposition that contemns the difficulties of the World, and the disgraces of Fortune. It signifies also an understanding employed in the search of sublime mysteries.

To express a Man dead in a very old age, the *Egyptians* did paint a dead Raven, for this Bird lives a great while.

A Sparrow was the *Hieroglyphick* of an happy increase

*Aquila non captat muscas. Prov. Brave Souls scorn mean employments.*

Ch. 20 of the Book of Proverbs. increase of the year, as a Hawk was of a prudent, valourous, just, and brave man.

The Pigeon was the *Hieroglyphick* of Continency, Chastity, Mutual and Conjugal love. For this Bird is chaste in its embraces, and extreme loving to each other. Therefore to express the transports of two amorous persons, the *Egyptian* Priests did put two Pigeons killing one another. And when they signified an excellent disposition, not subject to be inflamed with choler, a Soul of a meek temper, they painted a Pigeon with its rump lifted up, for the Naturalists have taken notice that this Bird hath no choler; therefore the *Greeks* to express an extraordinary meekness, did speak of *ἡμέρη πηλειὰς* of the meekness of a Dove or Pigeon.

The Swallow distributes its meat equally to all the young ones, therefore it hath been the *Hieroglyphick* of Justice and Equity. It was also put to express an unconstant Friend.

The Parrot was the *Hieroglyphick* of an eloquent Man, because no other Bird can better express itself.

A Mew is a Sea-Bird, so light, that it is carried every way with the wind; therefore it is put to signify unconstant and foolish Men, unsettled in mind. *Cephi vocantur, i.e. fatui homines.*

Crows are unhappy Birds, the foretellers of misfortunes, When they were put together, they did signify Discord and War; and as this Bird was dedicated to *Apollo* the God of Prophecy and of Soothsaying, it was the *Hieroglyphick* of a Soothsayer, and of an Impostor; for such as pretend to an ability of foretelling the time to come, by the assistance of nature and Art, must play the Impostor.



A Creature proud of its natural perfections, was signified by a Peacock with beautiful Plumes, in a posture of admiring them, and exposing of them to the Sun beams.

A Grasshopper was the *Hieroglyphick* of an *Egyptian* Divine, Learned in the Mysteries of Heaven; for as the Grasshopper deserved their admiration, because that it sings so well without a Tongue; so that these Men that attained to such excellent Perfections, as the knowledges of God & the Superiour Beings, by dark *Hieroglyphicks*, and significant shadows did require no less their esteem and admiration. It was also the representation of an incessant prater, for this Creature is never quiet in the Summer, but fills the Air with its importune Singing.

The Pourcontrol is a greedy fish that swallows all that comes next to it when it is hungry; it is therefore put to express a covetous Miser, that scrapes together the Wealth of this World.

A Chameleon was the *Hieroglyphick* of an Hypocrite, that studies to please the times in which he lives, and that can be of any Religion, and take any Impression that will serve his present turn; for it's reported of this Animal, that it can change it self into any colour but white and red.

The Tortoise lives in the Water and upon Land, it is a Creature that carries upon its back its house. The *Egyptians* represented it swimming on the top of a River, surrounded with the hot beams of the noon Sun, to signify a poor wretch fallen into the power of a Tyrant, from whose Hands he cannot escape, for they say that the Sun beams do so charm the Tortoise, that it can scarce move or change its residence. It is of a nature very lazy and slow in its march: therefore it was the *Hieroglyphick*

*Polypi.* Prov. Fools and Misers.

*Ælian.*

Πολύποδες

ὄντων ἔχειν.

Prov. of a greedy fellow

Χαμαιλέον

ἑστῶτος

πυρός.

More change-

able than a

Chameleon,

Prov.

*Arist.* l. 2. de

*Nat. Animal.*

*Plin.* l. 8. c. 33.

*glyphick* of sloth. And because it is always fortified against the Attempts of its Enemies, it represents a Man ready and armed against the designs of such as would labour to injure his person.

The Oysters are *Hieroglyphicks* of our humane condition, as *Plato* saith, the Soul of Man, a Substance as different from the Body as the Oyster is from the Shell, does stick to it, and is imprisoned in it. The weight of the Oyster shell keeps it down, and forces it to remain in the bottom of the sea; so Man's Body doth yet retain his Soul in these lower Regions, and keeps it from rising to the Superiour, where is an abode more suitable to its nature.

Sedition in a Commonwealth was intimated by two Lobsters fighting one with another. The Land Lobster is a great enemy to the Serpents & Snakes; therefore the *Egyptians* Priests did put it to signify a temperate Man, who suppresseth his lusts and wicked affections that are the most dangerous Serpents unto his Soul.

### CHAP. III.

Of several other kind of Hieroglyphicks drawn from the Dispositions of Living Creatures.

THE Lion is bold, courageous, strong, and terrible to all other Animals; he is therefore the *Hieroglyphick* of a stout Commander, and of a brave Conquerour. It is reported of the Lion, that when he is lick of a Fever, his only remedy is an Ape, which he doth naturally hate, because the Ape plays with him, that is the King of Beasts.

*Leonem larvā territas.* Prov.

The



Ῥινοκέρας δ'  
ἔρουσθαι, καὶ  
ἐπὶ δέμας  
αἰδοῦναι τῆς  
πολλῆς αἰσχύνης.  
Oppian

faith, that they  
are all Males.

Πάντες δ'  
ἄρρενες εἰσὶν, καὶ  
ὅποτε θήλεις

ὀρεῖται καὶ πρὸς  
δεν ἔκ' ἐδάμω.

de Vinat. l. 2.

It is an Enemy  
to the Ele-

phant. Plin.  
l. 8. c. 20.

Talpa caecior.

Prov.

Blinder than a  
Mole.

The Rhinocerot is the Unicorn of the Scrip-  
tures, for there is no such Brute as is described  
unto us, like a Horse, with a streight Horn in  
the Fore-head, as the Learned *Bochartus* hath  
proved. This Animal is not much inferiour to the  
Elephant, either in strength, courage, or bigness of  
Body. It is very cholerick, therefore it is put  
to express anger.

A Horse covered with his Harness, is the  
*Hieroglyphick* of War, Speed; and amongst the  
Soothsayers, of the Supreme Command, and of  
Victory, as we may see in the Dream of *Darius*,  
related by *Curtius*: He saw *Alexander* riding  
into *Babylon* in a *Persian* Habit. The Soothsayers  
did then declare, that *Alexander* would get the  
Victory.

A Prophet, or a Prophecie, was expressed by a  
Mole, a Creature that is without Eyes, to shew  
how Man is naturally blind, and can have no clear  
fore-sight of the time to come, by the works of  
Nature, without a Divine Revelation; and then  
the intricate events of the future, do appear unto  
us with many doubts and dark shadows, which  
hinder us from a perfect and clear discovery.

A Dog, with a Diadem upon his Head, was  
the representation of a Law-giver, and a diligent  
Prince. The Nature of this Creature teacheth  
us diligence, care, and watchfulness in our em-  
ployments, obedience and love to our Superiours,  
and faithfulness to our trust. As a Man with a  
Dogs head, signifies an impudent Fellow, and an  
Ape an Hypocrite.

The Ants are the wisest of all Insects, they are  
laborious, provident, loving to one another,  
willing to yield their assistance to their distressed  
Nature, therefore their virtues have deserved a

place

place amongst the other *Hieroglyphicks* of Egypt,  
and our daily imitation.

Rivals were expressed by two Rams, running at  
one another.

The *Hyena*, mentioned before, is a strange  
sort of Animal, put to signifie contention, or un-  
constant dealing.

Revenge, was intimated by a Tyger devouring  
a Horse; a good eye fight, by a Lynx, which is a  
Beast near of kin to a Wolf.

The Bear comes into the World with mishapen  
parts; the Mothers do so lick the young, that at  
last the Eyes, Ears, and the other Members ap-  
pear, therefore the wise *Egyptians* have made him  
the *Hieroglyphick* of a good Proficient, whom time  
and labour bring to perfection. It is also re-  
ported of the Bear, that he seeks Bee-hives, not  
out of a desire of Honey, but only to provoke the  
Bees, and oblige them to sting his lazy body, and  
let out the corrupt blood that troubles him.

Vigilancy, or Watchfulness, was expressed, ei-  
ther by the Head of a Lion placed upon an Altar,  
or by a Hare. Of the first it is said, that it sleeps  
with the eyes open.

The Female Viper destroys the Male at the time  
of Copulation, and the young ones revenge their  
Fathers death, by gnawing out the Belly of their  
Mother, & opening a passage that way to enter in-  
to the World; therefore the Viper expressed the  
danger of too much love, and ingratitude.

A Scorpion is a little Creature, more fierce and  
venomous than strong, nothing can cure the  
wound but its blood. It is cunning in watching a  
fit opportunity to wound an inconsiderate Passen-  
ger; therefore it is the *Hieroglyphick* of malice and  
wicked subtilty.

The

Κυνὸς ὀμματ'  
ἔχει. Hom.

τίκτει δ'  
ἡμιτελὲς, καὶ  
μυμελισμένα  
τέκνα, &c.  
Ὡς ἄρκτος  
λιχμῶσα οἰ-  
λὸς ἀνεπλά-  
σαστο παῖδας.  
Oppian. de Vi-  
nat. l. 3.



Καὶ Σαλα-  
μάνδρειον δὲ  
λίον δάκθ-  
αἰὲν ἀπεχθές,  
ἥτε καὶ ἀσβε-  
στοῖο δὲ ἐκ πυ-  
ρὸς οἶμον ἔ-  
χουσι ἑαυτοὶ  
ἀκμῶν καὶ  
ἀνώνυμος, &c.  
See Nicand.  
Theriac.

The Salamander lives in the flames, without receiving the least prejudice, from the violence of the heat, because, as *Munster* relates, and as other Authors observe, it is of such a cold and moist constitution, that the Fire cannot speedily have a power to prejudice it. The *Egyptian* Priests did therefore put it to signify a brave and generous courage, that the Fire of affliction cannot overcome nor consume. *Plinius* observes of this Beast, that it infects all Fruits that it toucheth, and leaves them some impression of its cold nature, so that they become afterwards as dangerous as poison.

The Owls are Enemies of the Storks, when therefore these do fly in the Evening, *Alian* saith, that they arm themselves with the Leaf of a Plane-tree, which hath the virtue of protecting them from the violence of Owls; for if they offer to touch this kind of Leaf, they are deprived of some of their Senses, as if they were bewitched. This Bird is of an excellent disposition, the young ones do help the old, and furnish them with Food, when they are not able to provide it for themselves, therefore in Hebrew *David* calls them מִרְיָהוּ *Pf.* 104. 17. from the Root מֵרַחַם Mercy or Goodness, because this Bird is of such a compassionate and merciful Nature, as to support the weakness of their Parents: This good Bird shames the ill dispositions of Mankind.

It is an enemy to Serpents.

When they fly together, they represent a Δ, therefore the Poet saith, *Turbabit versus nec litera tota vacabit, unam perdidit si Palamedis avem.* *Martial.* l. 13. Ep. 7. 5. They are named the Birds of *Palamedes*, because from them he took the Letter Δ, which they represent in flying in Companies,

People

People are wont in every Nation; for they will strive to injure him, whose unhappiness it is to have an ill Report; therefore this Bird was the *Hieroglyphick* of Democracy.

The Vulture signifies Mercy, for the Naturalists say, that she never seeks any Prey, nor flies from her Nest, until the young ones come to a handsome bigness, in the mean while, she nourishes them with her blood, which she causeth them to suck out of her Thighs and Breast.

The Eagle was the *Hieroglyphick* of Prosperity, *Aquila in nobilitate.* *Prov.* Majesty, a Noble Mind, and of Liberality. *Munster* saith, that the Eagle freely gives of its plenty to the rest of the Birds, that come round about it, when it hath any thing to spare.

The Owl is an ominous Bird, the *Hieroglyphick* of Death, and Unhappiness, of a wicked Tyrant, or of an Hypocrite that hates to be seen in the light of the Sun. Nevertheless, when the Owl is perceived flying, the *Augures* have observed, that this was a sign of Victory and Prosperity.

The Soothsayers never lookt upon the Goose as a happy Bird, because of its importune and unpleasant cry. The *Egyptians* did thereby express a vain Babbler, or a silly Poet. *Noctua volat.* *Prov.*

A Quail was the *Hieroglyphick* of Impiety, because they say, that this Bird doth furiously chatter, and torment her self, as if she were offended when the Crescent of the Moon first appears.

The Ostrich did signify Justice, because most of her feathers are of an equal length. A Bat, a Man raised from the dust to an undeserved degree of Honour. And because these last kind of Creatures do assist one another, and stick close together, when

τίκτηται δὲ  
ἀπλετοῦν αἶμα,  
ὅσον χάριεν  
τόπον ὅρην  
ὀρρίαν.



when they apprehend any danger, two Bats are represented together, to intimate mutual love and friendship, which should oblige us to give succour to one another.

Plin. l. 2. c. 21.

It is reported of the Lapwing, that it is a great devourer of Grapes, therefore many times it is giddy by too much eating of the Grape. But Nature hath taught unto it a secret, to remedy and prevent this mischief, when it perceives some operation of the violent Grapes in its Brain, it seeks an Herb called *Capillus veneris*, and by the Greeks ἀσπιδιον, which hath the virtue to stop the working of the Wine, and keep the vapours from the Brain.

See the History of Bees, by Charles Butler.

The Bees have amongst them a most ingenious Commonwealth, and a good Government, for they are all obedient to their chief Commander, and never revolt from his Authority. They submit to his Sentence, obey his Commands, follow his motion and leading; therefore they represent a Kingdom subject to their lawful Sovereign.

Ælian.

The *Ephemeræ*, are Creatures that live only a day, and therefore they are excellent Hieroglyphicks of the shortness of our Lives.

Delphinum nature docet. Prov. Thou teachest thy Master.

The Dolphin hath obtained amongst Men, the honour to signify the King or Emperour of the Sea, because they say that this Fish is kind to our Nature; and because it is so swift in swimming, and so grateful to Benefactors.

A Crab-fish, was the Image of an unconstant Man, because it goes not always in the same manner, but sometimes forwards, sometimes backwards. This Fish lives in holes under the Rocks. The *Egyptians* did therefore put it to signify the Holy Mysteries, that were brought to light.

A

A Lampray, with an Eele, was the Hieroglyphick of Adulterers, for the Lampray is a Fish that seeks the Company of other Fishes of the same shape; for that reason some say that they are venomous, because they joyn themselves with Snakes, and other Water-Serpents.

The Head of Man, signifies sound Judgement; and wisdom; his Hair cut off, violent grief or Bondage, if growing, Liberty. Baldness and gray Hairs, are Marks of old Age. The Forehead is the Seat of Pride and of Impudence. The Eye wide open, was the Hieroglyphick of Wisdom and Justice: It is also the seat of Contempt, of Love, & the discoverer of the Passions of the Soul. The Nose is a Mark of the nimbleness of our apprehension, and the excellency of our understanding. The Mouth is the Hieroglyphick of Modesty; the Heart of Sincerity; the Shoulders, of Strength; the washed hands of Innocency; the right-Hand of Power, Fidelity, and Favour. The Knees, are to express Humility; the Hat freedom; a Crown, Dignity; a Scepter, Power; a Buckler Defence; an Arrow, Speed; a Spear, War or Valour; a pair of Ballance, Equity; a Sword, Revenge or Cruelty. A sitting Posture, intimates Security; A Chariot, Honour; a Ship, Help in need; an Anchor Hope; the *Caduceus*, Truce, Peace and Agreement; Chains, Bondage; a Key Security and Freedom of Egress and Ingress. The Palm and the Laurel, are Emblems of Victory, & deserved Honour; the Myrtle of Pleasure; the Cedar of Eternity; the Oak of Strength; the Olive-tree of Fruitfulness; the Vine-tree of delight and Joy; the Lilly, of Beauty; the Globe of Perfection; a Pyramid, of the Nature of the Soul of Man, &c.

Ἐπὶ καρπῷ  
χρῆμα γέροντος  
ἔλλαβε δεξιῇ  
ἐν, μήπως  
δελφὶν ἐνὶ θυ-  
μῷ. Hom. Il.  
ult.

Ff

Let



*Wilmis's Four Degenerate Sons, p. 100. A Comparison between Art, Nature, the Devil, and God.*

*Vide Caelium, pag. 54.*

Let us compare Art, the Devil, Nature, and God together: Art can do strange things, yet it doth only imitate Nature. *Architas Tarentinus* made a Dove so cunningly, that they made it fly in the Air, as if it had been a living Dove; and the *Egyptians* made their Gods so cunningly, that they seemed to laugh, smile, and frown: And *Xenxes* painted Grapes so lively, that he made the Birds come and fly upon them: *Apelles* painted a Horse so lively, that he made the Horses passing by tho Neigh; and Dogs so lively, that he made the Dogs passing by to Bark, when they saw the painted Dog: But *Archimedes* surpassed all, he made a Heaven of Brass so curiously, that one might have seen in it the seven Planets, and all the Motions.

But the Devil can far exceed Art, and all the Skill of Man, yet the Secrets of Nature can far exceed Art or the Devil. The Stone *Carystius*, of old was *νυμφοειδής, sive netelis*, fit to be spun as Wool or Flax, and they made Napkins of it; which when they were unclean, they cast into the Fire, and they became as white as they were before, and yet the Fire burnt them not: When the *Romans* burnt the Bodies of the Dead to ashes, how preserved they the ashes of the burnt Bodies, from the ashes of the Wood which burnt the Bodies? They had this sort of Linnen, which they called *Asbestinum*, which they did wrap the Bodies into, which Cloth burnt not, but transmitted the Fire to the Bodies, & preserved the ashes of the Bodies by themselves: This was a great force in Nature: So the Hair of the *Salamander* cast into the fire will not burn; but when the Hairs of *Servius Lucullus* were cast into the Fire, the Devil could not preserve them from burning, without some natural means: And here

Nature

*Caelium. p. 305.*

*Regum funera in ejusmodi adurebantur tunicis, ne corporis favilla cum reliquo misceretur cinere. Plin. l. 19. c. 1. Et hæc mortuæ vocabantur quibus cadaveris induebantur.*

Nature exceeds Satan far, but God the Chief and Supreme Cause far exceeds Art, Satan, and Nature. When the three Children were cast into the Fire, by Faith they quenched the Flames of it, *Heb. 11. 34.* and their Bodies were not burnt, which were combustible in themselves, neither was there any means to hinder the Fire not to burn them, but only Gods Power: So the Bush burnt, but consumed not, *Exod. 3. 3.* by this Power of God.

#### CHAP. IV.

*Of some few notable Observations of several Places of the World, and of Animals.*

**P***Hilost.* speaks of a Water named *Asbamea aqua*, which is sweet and pleasant to such as are honest and faithful, but dangerous to all wicked and unfaithful persons; For if these last offer to drink of it they fall into a sudden distemper. The Lake *Asphaltites* in *Judea*, is pestilentious; the Vapours that rise out of it, are so deadly, that they will not suffer any Bird to fly over alive, nor endure any living Creature in the Water. *not true.*

In *Epirus*, there is a Fountain, whereof the Water hath the virtue to extinguish a lighted Torch, and light it again if it be dipt in the Water.

The River *Sabbaticus*, which is in *Syria*, is very remarkable, because on the Sabbath day the Stream doth remain still, without moving one way or the other; but during the six days of the week, it runs with as much rapidity as other Rivers. *Plinius* mentions it, *lib. 31. cap. 2.*

F 2

*Aristotelo*

*Bochart. in Chanaan l. 28. Pandant damnantque nefando perjuros furto quos tacto flumine cecant. Priscan. Pindar.*

*Joseph. de Bel. Jud. l. 7. c. 24.*



*Aristotle* tells us of a Fountain in *Sicilia*, which kill'd all the Birds that were cast into it, but caused the other Animals to return to Life, when they were expiring.

*Plin. lib. 2.*  
*Quintus.*

The Fountain of the Sun, mentioned by *Herodotus*, in *Africa*, did yield water of a different temper, according to the motion of the Sun in the Firmament; at Noon it was cold and sweet, but at Night it was hot and bitter.

*Stat. lib. 1.*

*Virgo Aqua*, or the Virgins Stream, had a pleasant, & an excellent virtue upon Maids, whose unhappiness it was to forget themselves, and lose their Virginitie. If they washed their Bodies in this water, they recovered again the stolen Jewel, and became as perfect Virgins as before.

*Lib. 2.*

*Strabo* speaks of the Woods of *Juno* and *Diana*, which were upon the Confines of *Dalmatia*, that all the Wild Beasts that entred into them, became tame and mild; and lost their fierce and savage Natures; so that afterwards they did not offer the least injury to Man or Beast.

*Ælian.*  
*Inter saporis*  
*fertur alitum*  
*primus Ionica-*  
*rum gustus*  
*Atagenarum.*  
*Mart. l. 13.*  
*Ep. 61.*

It is observed of the Bird *Atagen*, that it can open its Bill only to express its own Name amongst Men; Therefore it may be compared to the vain-glorious, who are continually singing their own praises.

*Plutarch.*

Many Authors, do speak of a strange Bird that hath no feet, but a most beautiful variety of Colours. In *India* they name it the *Bird of Paradise*.

*Gesner.*  
*Ælian.*

It seldom rests upon the ground. It is always to be seen flying in the Air. *Gesner* describes it in a Poem.

The *Egyptians* have taken notice of the Dogs of their Country, that when they drink of the River *Nilus*, they lap up the water running, for fear of the *Crocodile*, Nature hath furnished them with  
so

so much sense of the danger of abiding still upon the Banks of that great River.

It is reported of the Elephant, that it hath a great respect for beautiful Women. If it comes into their presence, when it is in its rage, the Divine Rays of their Eyes will oblige it to a mild and a peaceable behaviour. It will stand amazed at the sight of their fair faces; therefore it seems, that an excellent Beauty is able to calm the fury of this powerful Animal, and to act wonders amongst Beasts, as well as amongst Men and Angels.

The Particulars, and many other strange things of natural Beings, are related by the Authors. He that will see more of them, may find them registr'd in *Plinius*, *Albertus Magnus*, *Calius Rhodiginus*, *Ælian*, *Aristotle*, *Munster*, *Kircher*, &c.

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The End of the Fifth and Last Book.

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A N

## INDEX

Of the Principal Names and things contained  
in this BOOK.

## A

<b>A</b> Note of absolution.	389
Abolla, a garment.	349
Abfyrtus, Medea's brother.	167
Acamas, son of Theseus.	155
Accensi, Bayliffs.	375
Achates, Æneas's Companion.	249
Achelous, son of Theris.	143
Acheron, a River of Hell.	69
Achilles son of Peleus.	209, 210
wounded by Paris.	219
Aciem educere, to order the battel.	402
Acteon, changed into a Stag.	38
Adad, a God of the Assyrians.	257
Adonis.	31, 105
Adrammelech, a God of Sephar-	
vaim.	92
Adramus.	258
Adrastus, King of Argos.	181
Advocatus fisci, Keeper of the Exche-	
quer.	383
Adytum.	286
Æacus, a Judge of Hell.	71
Æcastor, and Ædepol, Oaths.	156
Ædes, unde Ædicula.	290
Ædiles look'd to the Temple.	381
Æditumus, or Ædituus.	308
Ægeus, King of Athens.	149
Ægina, daughter of Asopus.	77, 250

Ægyptus, son of Thyestes.	198, 230
Æneas, son of Anchises and Venus.	51, 242, &c.
Æolus, god of the winds.	62, 244
Ærarii, Treasurers.	380
Ærarius, a publick Treasury.	383
Ære diruti, Souldiers deprived of their pay.	409
Æsculapius, son of Apollo.	27, 35
Ætha, Medea's Father.	21, 165
Agamemnon, son of Atreus.	
Aganippides, the Muses.	
Agenor, King of the Phœnicians.	14
Agger, a Mount.	404
Aglaia, Vulcan's Wife.	24
Agonalia.	313
Agonothetæ.	321
Agrippa, Augustus's Counsellor.	367
Ajax, son of Telamon.	212
He kills himself.	220
Ajax, son of Oïelus.	215
Alabandus, a God of Caria.	258
Alagabalus, the Sun.	92
Alba, a City in Italy.	249
Albumea, a Goddess.	262
Alcestes.	243
Alcerhous, chang'd into a Bat.	46
Alcides, a name of Hercules.	147
Alcmena, Hercules Mother.	135



The *I N D E X.*

Alecto, one of the Furies.	70, 247	Apotheosis, the manner of it	312
Alpheus, a River.	139	Apparel of the Romans.	349
Altare, dedicated to the superiour Gods.	291	Ara, dedicated to the inferior Gods.	291
Amalthea,	144	Arctophylax.	56
Amathus, a Mountain of Cyprus.	51	Arcus triumphales.	336, 413
Amazons,	139	Arena, the bottom of the Amphitheatre.	322
Amphiaraus, swallowed up alive.	183	Argo, a Ship that could speak.	165
Amphilochus,	259	Argonauts.	164
Amphion,	159, 197	Aries, a warlike Engine.	405
Amphitheatres,	322	Arion, a Musician.	159
Amphitrite, Neptunes wife.	58	Aristæus, King of Arcadia.	161
Amphytrion, Amphitroniades	136	Son of Apollo.	250
Amulo, or Aquimirium.	301	Arrichion, a Combatant.	318
Anammelech, God of Sepharvaim.	92	Aruspex.	303
Anaxarete.	253	As.	390
Anchises, Father of Æneas.	243	Asapi, a vile sort of Soldiers amongst the Turks.	399
Anclie	214, 302	Ashtoreth or Astaroth, a Goddess of the Sydonians.	100
Andabates,	323	Asima, a God of the Eastern People.	104
Andraсте, a Goddess of Brittain.	110	Asophus, Son of Jupiter.	250
Andromache. Hector's wife.	225	Aspersorium, a vessel with holes.	301
Angerona, a Goddess.	252	Asiaraus, Son of Troas.	202
Apostoliclavium.	337, 352	Astrea, Justice.	4
Andros, a City of Phrygia.	242	Astyanax, Hector's son.	226
Antenor, a Captain of Troy.	241	Atalanta, Parthenopeus's Mother.	181
Antepilani.	400	Athletæ.	318
Anteros, Son of Venus.	53	Atlas.	140, 267
Anthropophagi.	237	Atreus, his History.	195, 198
Anticlea, Ulysses Mother	238	Atrium.	357
Antigone, Daughter and Sister of Oedipus.	178	Atropos, one of the Destinies.	71
Laomedon's daughter.	203	Atys, a young man.	67
Anrilochus, Nestor's Son.	222	Augures.	304, 267
Antinous, Adrian's Favourite	262, 271	Augusti ab Augusto.	376
Antiope.	254	Aurora.	54, 251
Antiquo.	362	Authoramentum, Authoratus.	324
Antistrophe.	297		
Anubis, a Name of Mercury.	49		
Apis, a God of the Egyptians.	311		
Apollo, his History.	26, &c.		

The *I N D E X.*

**E**

Baal.	94, 270
Baal-peor, Baal-phegor	95
Baal-gad.	<i>ibid.</i>
Baal-zebub.	96
Baal-Berith.	97, 99
Baal-hammon, Baal-hazor, Baal-perazin, &c.	100
Babylon, its walls one of the wonders of the World.	285, 287
Bacchus.	42. &c.
Bacchanalia first introduc'd by Orpheus call'd Sacra Orphica.	164
Balista, a warlike Engin.	435
Basilisci.	336
Battus chang'd into a rock.	48
Batualia, a Fencing-school.	323
Belenus or Belatucadrus.	111
Bellona, Sister of Mars.	25
Bellonaria, her feasts.	313
Berecynthia, a name of Cybele.	8
Besieging of Towns, the manner among the Romans.	403, 404
Bessus, a God of Greece.	262
Bœotia, a Province of Greece.	172
Bootes.	56
Brabeum, brabium, brabentes.	320
Briareus, who had an hundred hands.	6, 12
Briseis, daughter of Chryses.	218
Bromius, a name of Bacchus.	42
Brontes, a Cyclops.	18
Bustiris.	140, 141
Byrsa, a name of Carthage.	244

## C

**C** A note of *Condemnation.* 389  
**C** *Cacus, a famous robber.* 141  
**C** *Cadmus, his history.* 172  
**C** *Caduceus, a rod with two Serpents.* 47

Calamistrum, an instrument to frizzle hair.	254
Calcei, sorts of them.	355
Calchas, a Sooth-sayer.	216
Calices, preroti, or pinnati.	359
Calistho, the great Bear.	56
Calliope, one of the Muses,	30
Calydonian Boar.	150
Calypso, a Nymph.	239
Camillo, Queen of the Volci.	248
Camilli and Camillæ, Officers.	308
Campus sceleratus, Martius,	336, 365
Candidatus.	352
Canopus, a Pilot.	251
Capanens, Thunder-smitten.	183
Capitis diminutio, minima, media, maxima.	391
Capitol.	289
Caprotinæ Nonæ, or Caprificia.	313
Capys, Capula, a cup with ears.	301
Carcer, a prison.	392
Carceres, places where they began the race.	317
Carmelus, a God of mount Carmel,	257
Carmenta, Evander's wife.	82
Carmentalia, her Feasts.	313
Cassandra, Priam's daughter.	203, 230
Ravish'd by Ajax.	225
Cassiopeia.	135
Castalides, the Muses,	31
Castor and Pollux.	155
Castrametandi modus	403
Celene, a Nymph.	255
Celeres, or Trojuli.	368
Censio hastaria, a punishment	409
censors.	372
Tenuis Census homines.	364
Centauri, half men, half horses.	73
The first found out the riding on horses.	252
Centurio.	364, 398.
Cephalus.	251.
Cepheus.	135.
Cerbe.	



# The INDEX.

Cerberus, dog of hell.	70,141,153	Crephagenarus, God of the Theban.	259
Ceres.	39	Creusa, Creon's daughter.	167,242
Charon, Ferry-man of hell.	70	Daughter of Priamus.	203
Charybdis.	62,238,243	Crux culeus, Roman Punishments.	391
Chemoch, the God of Moab.	95	Cumæ.	246
Chimæra, its description.	70,75	Cuneus, an order of battle.	403
Chiron, the Centaur.	27,209	Cuniculi, Mines.	405
Chryses.	218	Cupids, sons of Venus.	51,53
Circe, a Witch.	63,237	Curetes.	2,301
Circus ludi circenses.	317,320	Curia, Parishes; Curio.	334,361
Cium, or Remphan.	107	Cyanæan Rocks.	166
Clio, one of the Muses.	30	Cybele.	2,7,66
Clotho, one of the Destinies.	71	Cyclopes.	6,18,27
Clytemnestra, Agamemnon's wife.	198,230	Cymbium to drink in.	359
Cocytus, a River of Hell.	69	Cynosura, a Constellation.	56
Coelus, the ancientest of all the Gods.	I	Cynthia, a name of Diana.	37
His Children.	5	Cyrene, a Nymph.	250
Coena coenaculum.	356	Cythera, a Mountain.	57
Cohors, a Company of Souldiers.	390	Cytherides, the Muses.	31
Collumber, and Numella, a Pillory.	392		
Colossus at Rhodes.	30. One of the Wonders of the World.	D	
Columna mœnia.	291	D'Actyle.	2
Comœdia, the parts of it.	330	Dædalus, an Architect.	49,268
Comitium.	336	Dæmones.	77
Comitia, curata, centuriata, tributa.	361	Dagon, an Idol of the Philistins.	101
Concilia.	ibid.	Damia and Auxesia.	258
Confarreatio.	340	Damnatio ad gladium.	393
Congiarium.	352	Ad bestias.	394
Conjuratio.	397	Danae, daughter of Acrisius.	14,131
Consules.	371	Danaus, Danaï, Danaïdes.	72
Contubernia, caput contubernii, a Corporal or Serjeant.	398	Daphne, chang'd into a Laurel.	27
Corona civica, castrensis, triumphalis &c.	411-412	Dardanus, first built Troy, hence Teu- cria call'd Dardania.	201
Sub coronâ vendere.	406	Dares and Dictys, Historians.	206
Coronis, a Goddess.	258	Decemviri.	378
Cortina.	30	Decumæ, decumani.	388,407
Corybantès.	2,68,301	Decuriæ.	398
Creon, King of Thebes.	143	Deianira.	144
King of Corinth.	167	Deidamia.	210
		Deiphobus, son of Priam.	203,224
		Delia, a name of Diana.	27
		Delphos,	

# The INDEX.

<b>Delphos.</b>	30, 34	<b>Enclabria, Vessels of Brass.</b>	301
<b>Delubrum.</b>	290	<b>Endymion.</b>	37
<b>Depontani senes.</b>	294	<b>Enenthius, a God of the Phœnicians.</b>	257
<b>Dercetus, a Goddess.</b>	257	<b>Epaminondas scholar of Pythagoras.</b>	174
<b>Desultores, desultorii.</b>	317	<b>Epeus, an Engineer.</b>	216
<b>Deucalion, son of Prometheus.</b>	32	<b>Epimertheus.</b>	13
<b>Diana her History.</b>	37	<b>Epires, a God.</b>	257
<i>Her Temple at Ephesus, the greatest wonder of the world.</i>	286, 289	<b>Epirus.</b>	243
<b>Dictator.</b>	377	<b>Epulones.</b>	286, 308
<b>Dido.</b>	244, 255	<b>Erato, one of the Muses.</b>	30
<b>Diem dicere.</b>	389	<b>Ergastulum, a prison for slaves.</b>	394
<b>Diespiter, qu. diei pater.</b>	16	<b>Erichtheus.</b>	252
<b>Diffarreatio.</b>	344	<b>Erichthonius.</b>	55, 56
<b>Diomedes, King of Thrace and Ætolia.</b>	140, 185, 216	<b>Ermenseul, an Idol.</b>	109
<b>Dionysius.</b>	36	<b>Eros, son of Venus.</b>	53
<b>Dioscuroi, children of Jupiter.</b>	155	<b>Erostratus fired Diana's Temple.</b>	38
<b>Diræ, the Furies their names.</b>	70	<b>Eteocles, son of Oedipus.</b>	178
<b>Diribitores.</b>	362	<b>Evadne wife of Capaneus, buries her self with her Husband.</b>	191
<b>Discedere in alicujus sententiam.</b>	371	<b>Eumenides, the Furies.</b>	70
<b>Discus.</b>	299	<b>Eumolpus, Neptune's son.</b>	252
<b>Divorce.</b>	343	<b>Evocatio, evocati milites.</b>	397
<b>Dolabra.</b>	301	<b>Euphorbus.</b>	228
<b>Dolphins, their love to men.</b>	162	<b>Euripilus, a Soothsayer.</b>	216
<b>Donarium.</b>	290	<b>Europa, daughter of Agenor, and sister to Cadmus.</b>	175
<b>Doris, daughter of Thetis.</b>	59	<b>Euryalus.</b>	248
<b>Dreams, several sorts of them.</b>	187	<b>Euridice, wife of Orpheus.</b>	161
<b>Drepanum.</b>	6, 243	<b>wife of Creon.</b>	190
<b>Drimachus, a Captain.</b>	259	<b>Eurystheus, son of Stelenus.</b>	137
<b>Druids, Priests among the Gauls.</b>	305, 306	<b>Euterpe, one of the Muses.</b>	30
<b>Dryades, Nymphs.</b>	59	<b>Euthimus, a Champion.</b>	319
<b>Duumviri and Decemviri.</b>	308	<b>Exauthorati.</b>	324
<b>Dyndimene, a name of Cybele.</b>	8	<b>Excuneati.</b>	322
<b>Dyrce.</b>	254		
<b>E</b>		<b>E</b>	
<b>ECuleus, a Rock.</b>	393	<b>F</b>	
<b>Electra.</b>	301	<b>FActiones, Actors.</b>	330
<b>Elisa, surnamed Dido.</b>	244	<b>Falces murales.</b>	405
<b>Elysian Fields.</b>	73, 246	<b>Fanum à fando.</b>	290
<b>Enceladus.</b>	12	<b>Fasces, bundles of Rods.</b>	368
		<b>Fasciæ, Teniæ, or Vittæ.</b>	354
		<b>Faunus.</b>	



# The INDEX.

Faunus God of the Fields. 66,82  
 Feciales. Priests. 303,396  
 Feretra, a bier. 346  
 Festival days appointed in honour of the Gods. 310  
 Juvenilia Liberalia, Lustralia, Charistia, &c. 313  
 Panathenæa, Panhellenia. 314  
 Flamen or Filamen. 302,303  
 Flamen Dialis Martialis 308  
 Flammeus, a Veil. 354  
 Flint, an Idol of Britain. 109  
 Flora, Floralia. 19,83  
 Focus, a domestic Altar. 219  
 Foederati populi, foederatæ civitates 407  
 Fortune, a Goddess. 78  
 Her Images and Temples 80,81  
 Forum, a Market or Court 336  
 Francus, or Francion, Hector's son, whence Francois. 241  
 Fridegast, an Idol of Britain. 109  
 Friga, an idol of old Britain, whence Friday. ibid.  
 Funerals of the Romans. 344  
 Furca, Furcifer. 391,392

## G

Gallantes or Galli, Priests of Cybele. 9  
 Ganymedes son of Tros. 14,23  
 Gemini a Constellation. 156  
 Gemonii gradus or Gemoniæ scilæ. 393  
 Genii bonus & malus. 77,79  
 Genius God of Kingdoms. 78  
 Gerion, King of Spain. 140  
 Gladiators. 322  
 Glaucus, a Sea deity. 61  
 Son of Hippolochus. 222  
 Gods and Goddesses, Mens, Virtus, Honos, Pietas, Opis, Nascio, Potino, Educa, &c. 82

Strenua Dea, Stimula Dea. VI-  
 ctoria, Angeronia. 83  
 Pomona Dea, Bubona, Hippona  
 Dea, Mellona, Pavor, & Pallor,  
 Rediculus, Tempestas, Febris. 84  
 Tiberius would have Christ among  
 the Gods. 85  
 Golden Calves. 90  
 In imitation of the Egyptians. 270  
 Golden Fleece. 105  
 Gorgones daughters of Phorcys. 132  
 Gyges. 266  
 Gymnastæ. 315

## H

Alcyones, Sea-birds. 60  
 Hamadryades, Nymphs. 59  
 Harpies, their names. 58,76  
 Harpocrates, God of silence. 252  
 Hebe, Goddess of Youth. 18  
 Hebetria. 22  
 Hecatomb. 295  
 Hector, son of Priam. 203, 205, 217  
 Hecuba, wife of Priam. 203, 219, 226  
 Ston'd to death. 229  
 Helena. 153, 206, 226, 229  
 An Exhalation. 157  
 Helenus, son of Priam. 203, 226  
 Helice, a Constellation. 66  
 Heliconiades, the Muses. 30  
 Hell. 69  
 Judges there. 71  
 Hellespont, now the river of Con-  
 stantinople. 201  
 Helmsted, an Idol of Britain. 109  
 Heneti, People of Paphlagonia. 241  
 Hercules. 29, 82, 136, 120  
 His twelve Labours. 138  
 His Pillars. 142  
 Herilus, one that had three souls. 140  
 Hermaphrodite. 48  
 Hermione, Helena's daughter. 233  
 Hero.

# The INDEX.

441

Herophilus, a Doctor of the Druids. 306  
 Hesione, Laomedons daugh. 28, 202  
 Hesperides, Nymphs. 141, 184  
 Hesperus or Vesper. 55  
 Hesus, a name of Mars. 110  
 Hierax, chang'd into a Hawk. 86  
 Hieroglyphicks. 421, &c.  
 Hippodamia, daughter of Oenomaus.  
 194. Daughter of Chryses. 218  
 Hippolite, Queen of the Amasons. 139  
 Hippolitus restor'd to life. 154  
 Hippomedon. 181  
 Hippomenes. 184  
 Holocaust. 296  
 Hyacinthus. 28  
 Hyades. 42  
 Hydra a Serpent. 138  
 Hydraulæ. 359  
 Hymeneus, God of Marriages. 51  
 Hyphilus, King of Athens. 251  
 Hypocrene, a fountain. 133

## I

Janus, King of Italy. 3  
 the same as Noah. 266  
 Janiculus à Jano. 335  
 Jason, his History. 164  
 Icarus, son of Dædalus. 49, 268  
 Ida, son of Alphareus. 157  
 Idols. 276, 283  
 Idomeneus. 215, 228  
 Ilius, son of Troy, whence Ilium. 202,  
 221  
 Images and Statues. 276, &c.  
 worshipping them. 280, 281  
 Imperator, a Title given a General of  
 an Army after some great Victory.  
 398, 411  
 Imperator, pater patriæ. 376  
 Indigites. 81  
 Intendere actionem. 389  
 Interdico tibi aquâ & igni. 391  
 Interrex. 377

Intervallum. 404  
 Io, Pæan. 26  
 Io, or Isis, a Goddess of the Egypti-  
 ans. 85, 86  
 Jocasta, Creon's Daughter. 176  
 Iphiclus. 136  
 Iphigenia. 211, 231  
 Iphis, a youth. 253  
 Iris. 20  
 Isis, the Moon. 271  
 Isles. Delos, 28. Rhodes, where the  
 Son appears every day to the Inha-  
 bitants, 29. Crete or Claudia, 49.  
 Lemnos, 145, 234. Naxos, 151.  
 Lesbos 162. Tenedos, 201, 224.  
 Ithaca and Dulichia, 208. Eubœa  
 210. Insulæ Baleares, now Ma-  
 jorca and Minorca, 223. Ogygia,  
 239. Phæaces now Corcyra, ibid.  
 Strophades, 243.  
 Ismene daughter of Oedipus. 178  
 Itys, son of Progne. 255  
 Julius Ascanius, Æneas' son. 249  
 Juno, her History. 17, 205  
 Junones, Goddesses. 22, 79  
 Jupiter his History. 2, 11  
 Jupiter à Juvando. 16  
 Juvenilia. 313  
 Ixion, his punishment. 73, 76

## L

Labyrinth of Crete. 49, 151  
 Labyrinth of Egypt, one of the  
 Wonders of the world. 288  
 Lachesis, one of the destinies. 77  
 Laertes, Father of Uliisses. 208  
 Laius, King of Thebes. 176  
 Lamæ, the harpies. 75  
 Lamina & Ungulæ. 397  
 Lanista, a Fencing-Master. 323  
 Laocoon. 224  
 Laodamia, wife of Prothesilaus. 217  
 Laomedon, King of Troy. 28, 202  
 Lapithes,







Orbis, an order of Battel.	403	Pater patriæ.	376
Orchestra.	320	Pater patratus, the chief Priest.	203
Ordo Senatorius, equestris, plebeius.	337		308, 396
Orestes, Agamemnon's son.	199, 230	Patera.	301
He would dye for Pylades.	231	Patres conscripti.	337
Orgya, Feasts of Pylades.	231	Patricii.	369, 371
Orgya, Feasts of Bacchus.	43, 45	Patroclus, Achilles friend and kins-	
Orion.	56, 57	man.	209, 215
Orpheus, his History.	159	His death.	218
Osyris, the Sun.	87, 271	Patroni, or Patricii.	337
The same as Joseph.	88	Pegasus.	133, 268
Ovatio, a less Triumph.	412	Pegmata.	325

## P

Palaemon, or Portunus, God of Havens.	62, 65	Pelops, cut in pieces and restored to life again.	193
Palamedes, his Policy to get Ulysses to the Trojan War.	209	Penates, household Gods.	77, 80, 298
Pales magna, a name of Cybele.	11	Penelope, Ulysses wife.	209
Pallus, a God of Scicily.	262	Penetralia.	286
Pallas, or Minerva.	18	Pentathletæ.	315
The Son of Evander.	247	Penthesilea, Queen of the Amazons.	139, 214
Palladium, or Image of Pallas.	213	Penula, a Cloak for Rain.	249
Stolen away.	220, 223	Pergama, Forts.	203
Pallium, palliolum.	349	Perseus, his History.	115, 131
Palmytius, a God of the Egyptians.	385	Phædra, Minos Daughter.	153
Paludati.	385	Phaeton, the son of Apollo.	31, 268
Pan, the God of Fields.	65, 68, 160	Pherusa, Daughter of the Sun.	339
Panathenæa.	19, 311	Phalaris, King of Sicily.	149
Pancratiastæ.	315	Phiala, a little Cup.	359
Pandora.	13	Philoctetes, Pœan's Son.	145
Pantheon.	290	Philomela.	255
Paphos, a Mountain of Cyprus.	51	Phlegeton, a River of Hell.	69
Parcæ, their Names.	71	Phlegræan Fields.	12
Parma, a Target.	401	Phœbas, a woman Priest.	30
Parnassides, the Muses.	31	Phœbas, a Shepherd.	176
Parthenopæus.	181, 184	Phœbe, Diana.	37
Paris, Son of Priamus, called Alexander.	204	Phœbus, Apollo.	29
Pasiphaë.	31, 150	Phorcys, a Sea God.	132
Paragium, a Garment.	349	Phosphorus or Lucifer.	55
Patavium.	242	Phrixus.	31, 61
		Pierides, the Muses.	30
		Pilum, a Dart.	402
		Pinda-	

Pindarus the Prince of Lyrick Poets.	174	Præfericulum.	300
Phithous.	152	Præficæ nomen, hired to weep for the Dead.	308
Plato, a Story of him.	176	Præpetes.	304
Plebei, or Clientes.	337	Prætor major, or minor.	374
Plutei.	405	Prætorium.	383
Pluto, God of hell.	69, 268	Priamus, Laomedons Son.	203
Of Riches.	74	Kill'd by Pyrrhus.	225
Podium.	320	Priapus, son of Venus.	51, 84, 95
Polites, son of Priamus.	203	Priests to the false Gods.	301, &c.
Kill'd by Pyrrhus.	225	Evander first established the Priests Order in Italy.	307
Pollinctores.	345	Primpilus.	400
Pollux.	155	Principes.	406
Polydamus.	228, 318	Proconsules.	384
Polydorus, son of Priamus.	203	Procris.	251
Polymnestor, King of Thracia.	235	Procrustes, his cruelty.	250
Polymnia, or Polyhimnia one of the Muses.	30	Procul esto profani.	296
Polynices, son of Oedipus.	178	Progne, Pandion's daughter.	255
Polyphemus, a Cyclops.	236	Prometheus, his punishment in hell.	13, 14, 267, &c.
Pollyxena, daughter of Priamus.	203, 219	Prono, an Idol of Britain.	109
Her Throat cut.	225	Prophætores.	384
Pontifex maximus.	309, 376	Proserpina.	37, 69, 143
Popæ.	308	Proteus.	60
Porta à portando aratrum.	334	Prothesilaus, his Death.	217
Portorium, an Impost.	407	Psapho, a cunning Fellow of Libia.	256
Postulatio.	389	Publicani.	408
Potitii & pinarii, Priests of Hercules.	307	Pulvinaria.	286
Precidaneæ hostiæ.	298	Pumiliones.	323
Præconi subdicere.	390	Roman Punishments.	391, &c.
Præfectus prætorii, frumenti dividendi, Præfectus vigilum.	383	Punishment of Souldiers.	409, 410
Præfectus, or Tribunus cælerum.	368	Pylades, who would dye for Orestes.	231
Præfectis urbis.	376	Piræmon, a Cyclops.	18
Præfectus equitum, The Captain of a Troop.	398	Pyramids of Egypt one of the wonders of the world.	287
Præfectus Fabrorum castrorum, Præfectus sociorum, a Commander of Auxiliaries.	400	Pyrrha, Deucalion's wife.	32
Præfectus legionum, a Major General.	ibid.	Pyrrhus, son of Achilles and Del-damia.	210, 220, 225
Præfectus Navium, the Admiral.	411	Pythagoras said he was Euphorbus.	228
		Pythya, and Pythonissa.	30
		G g	Python,



Python.	26
<b>Q</b>	
Quadruplatores.	389
Quæstor, a Treasurer.	384
Questores Urbani.	380
Quatuor viri viarum curandarum.	382
Quindecim viri.	308
Quinque-viri Mensarii.	379
Quirinus, unde Quirites.	82
<b>R</b>	
Raia a Fish.	182
Remancipatio	344
Remphan.	107
Repudium.	343
Retiarii.	323
Rhadamanthus, a Judge of Hell.	71
Rheas.	8
Rhesus, King of Thracia.	214, 221
Rhodia, daughter of Apollo.	30
Rictium, Soldiers Garment.	349
Rimmon, God of Damascus.	185
Robur.	392
Rome, from Romulus.	333
Urbs septicolis.	335
Rostra, a Pulpit.	312
Radis, a wooden Sword.	323, 331
<b>S</b>	
Sabins.	334
Sacramentum.	397
Sacrarium.	290
Of the Sacrifices offered to Idol Gods.	295, &c.
Of Humane Sacrifices.	231, 293, 294
Sagum, a short Coat.	330
Salii, Priests of Mars.	302, 308
Salmacis, a Nymph.	48

Salmonius, Thunder smitten.	72
Salæ fruges, mola salsa.	196
Sangus, Sanctus, Sancus, the God of the Sabines.	261
Sarpedon, King of Lycia.	214, 222
Saturn, his History.	1, &c. 266
Saturnalia.	311
Satyræ.	336
Satyres.	66
Saxofalii.	395
Scamander, a River.	201, 213
Sciron.	185
Scorpiæ, a warlike Engine.	405
Scorpiones, whips.	394
Scrobiculus.	291
Scylla.	62, 238, 248
Seyphus.	319
Seater, an Idol of Old Britain, whence our Saturday.	109
Secespita, a Chopping Knife.	301
Sella eburnea, or curulis.	372
Semiramis, Queen of Babilon.	287
Senaculum, the Senate House.	337
Senatores majorum & minorum gentium.	370
Senatus.	369
Serapis, a God of the Egyptians.	83, 252, 270, 311
Sesach, or Saceas.	107
Sestercium, Sestertius.	309
Sicheus, Husband of Dido.	244
Signatores.	339
Silene.	67
Simois, a River.	215
Simplegades, or Cyanæan Rocks, that are in continual motion.	166, 171
Sinon.	224
Sirens.	63
Their Names.	65
Sisyphus, a Robber.	73, 213
his punishment in hell.	77
Solon.	355
Sorarii, Serjeants.	391
Sosipolis.	

Sosipolis Deus.	358
Souldiers, their rewards and punishments.	409, 410
Sparta.	206
Sphinx, a Monster, his riddle.	177, 178
Spolia opima.	413
Sponsiones, wagers.	330
Stadium.	317
Statues and Images.	276, &c.
Statue of Jupiter Olimpius, one of the wonders of the world.	288
Stenelus, son of Capaneus.	215
Steropes, a Cyclops.	18
Stigmati, literati, nebulones stigmati.	394
Stipendiarii.	408
Stola, a long Garment.	350, 354
Strophe.	297
Styx, a River of hell.	69
Sub hasta vendere, præconi.	219
Subjicere.	390
Subsellia.	336
Subsidia, reserves.	403
Subucula, a waistcoat.	349
Succoth Benoth, the Idol of the Babylonians.	102
Suffecti.	378
Sun, worship in Britain, whence our Sunday.	108
Supparum, a pair of Drawers.	349
Sybillæ Cumana.	305
Sybil, Nine or Ten.	309
Sympulum, a Cup to drink in.	301

## T

Tabella.	362
Tages, a God of the Etrurians.	261
Tantalus.	72
His punishment in Hell.	193, 268
Tarpeia, a Rock.	287, 395
Tartarus.	71, 77

Telamon, Father of Ajax.	202
Telegonus, Ulysses son by Circe.	238
Telemachus, Ulysses son.	206
Telephus, King of Misia.	211
Temples.	286
Temple of Minerva and Mars.	289
Of Neptun, Vulcan, Saturn, &c.	ibid.
Templum à templando.	290
Tenes son of Cyonus.	258
Teraphim.	50, 91
Tereus, son of Mars.	255
Terminalia, Feasts of Terminus.	313
Terpsichore, one of the Muses.	30
Terripavium, or Tripudium solistimum.	304
Testamenta, testator.	388
Testudo, a warlike Engine.	404
Teucer, King of Phrygia, whence Teucris.	201
Thalassius, a Name of Hymenæus.	43
Thalassio.	341
Thalia, one of the Muses.	30
Thammuz, the same as Adonis.	105
Theagenes, a man noted for strength.	319
Theatre.	326
Thebes, a City.	172, &c. 184
Themis, Goddess of Justice.	32
Theodanus.	242
Theramis, or Thor, an Idol of Britain, whence our Thursday.	108
Therma.	337
Thermodon, a River.	139
Thersites an ill shap'd Fellow kill'd with a Blow of Achilles's Fist.	217
Theseus.	141
His History.	149, 191
Thesprotus.	199
Thetis, wife of Oceanus.	59, 60
	209



# The INDEX.

Theutates, a Name of Mercury. 110  
 Thous, Priest of Diana. 211, 231  
 Tholesphorus, a God. 261  
 Tholus. 291  
 Thuribulum, a pot to burn Frankincence. 300  
 Thyades, Priests of Bacchus. 43  
 Thyestes. 195  
 His History. 198  
 Tiresias, a Southsayer. 181, 241  
 Tisiphone, one of the Furies. 70  
 Titan, Saturn's brother. 2, 3  
 Titans. 72  
 Tithonus, turned into a Grass-hopper. 54, 203  
 Titii sodales, Priests of Apollo. 307  
 Tityus, son of Jupiter, his punishment in Hell. 256  
 Timolus. 148  
 Toga, a Garment for persons of Quality. Togati. 349  
 Toga pura, prætexta, purpurea, sordida, candida, picta, forenfis. 352  
 Tophet. 395  
 Trabea, a Garment. 300, 353, 372, 412  
 Tragœdiæ. 330  
 Triarii. 400  
 Tribuni militum. 378  
 Tribuni plebis. 380, 381  
 Tributum, Vestigal Tributum. 407  
 Triclinium. 356  
 Trileteria, or Orgya, Feasts of Bacchus. 43  
 Trismegistus, a Name of Mercury. 50  
 Trismegistus. 260  
 Tritons, half Men, half Dolphins. 58  
 Triver of Gold. 34  
 Triumph, the manner of it. 412  
 Triumviri capitales, minarii, Colonia deducendæ, triumviri nocturni, &c. 379  
 Troilus, son of Priam. 203, 213  
 Slain by Achilles. Oracle declare

Troy should never be taken while he lived. 219  
 Trophæa. 413  
 Tros, son of Ericthonius. 202  
 whence Troja and Troas.  
 Troy, a City of Asia minor. 201  
 taken after ten years siege. 226  
 Trullia, or Trulla, a large Cup. 359  
 Tuisco, an Idol of Britain, whence our Tuesday. 108  
 Tullianum, a Dungeon. 392  
 Tullus Hostilius. 249  
 Tunica, palmaria, manicata. 353  
 Tunica, a punishment. 393  
 Turma, a Troop of Horse. 398  
 Turnus, King of the Rutuli. 246, 248  
 Tydeus Kil'd. 182  
 Tyndarus, unde Tyndarides. 155  
 Typhon, a Gyant. 12

## V

Valens, a Captain. 319  
 Vallum, whence Intervallum. 404  
 Vestigalia. 408  
 Velites, weak Souldiers. 399  
 Venus. 2, 24  
 Her History. 51  
 A Star. 102  
 Vespa, or Vespilla, he that plac'd the Urns. 308  
 Vesper, or Hesperus. 55  
 Vesta, Mother of Titan. 2  
 A name of Cybele, Goddess of fire. 8, 9  
 Vestal Virgins, à Vestâ. 9, 301  
 Vestibulum à Vesta. 9  
 Veterani, weather-beaten Souldiers. 400  
 Via Sacra. 336  
 Vicefima. 408  
 Vineæ. 404  
 Vittæ laneæ. 298  
 Ulysses,

# The INDEX.

446

Ulysses. 64, 65, 208, 211, 219  
 His Adventures. 235  
 Umbræ. 356  
 Volsci. 248  
 Vomitoria. 322  
 Urania, one of the Muses. 30  
 Urna. 347  
 Usurpatio usu-capionis. 344  
 Vulcan. 13, 18, 23, 52, 210, 248  
 Uxor quasi Unxor. 341

## W

Wine. 360  
 Woden, an Idol of Britain. whence our Wednesday. 108  
 Women Famous, Alceste, Semiramis, Cleopatra, Zenobia, Irene, Olympias, Mother of Alexander

the Great, Julia, the Amazons  
 Helena, Sappho, Lucretia, Arria,  
 Lais, Phryne, Rhodope, &c. 263,  
 264, &c.  
 The seven wonders of the World. 285, &c.  
 The Grecian wooden-Horse. 223, &c.

X Anthus, a River. 215

## Z

Z Amolxis, a Law-Giver. 259  
 Zethus, son of Boreas. 72  
 Zonam solvere, to deflower a Virgin, 40, 354

## G 3

## A



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G g 4

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